

*THE  
PERSONALITY AND  
HISTORY OF SATAN*

*ROBERT BROWN*

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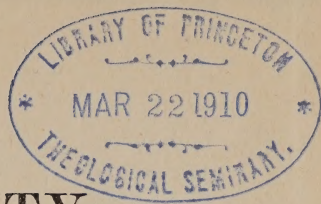
The personality and history  
of Satan











THE  
PERSONALITY  
AND  
HISTORY OF SATAN.

✓  
BY ROBERT BROWN,

AUTHOR OF

"OUTLINES OF PROPHETIC TRUTH," ETC.; "THE HIDDEN MYSTERY," ETC.

"BABYLONIANISM;" "JESUITISM:" ETC., ETC.

"The devil sinneth from the beginning."—1 *John* iii. 8.

"I beheld Satan as lightning fall from heaven."—*Luke* x. 18.

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## PREFACE.

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AT the close of one of a series of "Bible Readings," which I had been giving at the Y.M.C.A. in Aldersgate Street, upon "Scriptural Subjects," I was urgently requested by several of the young men, who had been present on that occasion, to give them a series of "Readings" upon "Satan:" as they assured me that this was a subject, which was scarcely ever touched upon; and they were afraid that *some* of the young men even doubted of his existence. Acting upon this suggestion, I subsequently gave them a course of six "Bible Readings" upon "The *personality* and *history* of Satan;" deeming it advisable, under the circumstances, to prove his "personality" from the Scriptures, before I traced out his "history." Some young men, who were present, subsequently requested that I would repeat the "Readings" in another quarter, a request which I was not then in a position to comply with. Previous to this, however, I had engaged to give the "Readings" at the Conference Hall, Clapham, and had just concluded the fourth "Reading," when circumstances, over which I had no control, compelled me to retire into the country, where I was detained by an



afflictive providence for upwards of three months: when, seeing the Lord's hand in the matter, I immediately commenced to write out the "Readings," and put them into the form of a Book; having previously received a pressing request for their publication from several persons, who were present at their delivery. The following pages, therefore, are the result of that three months work; and as I had heard that the Lord had previously blessed the "Readings" to some precious souls, they are now published in this form, in the confident hope and expectation, that He will still further use them for His glory, and the good of souls.

Should any of my readers have read my book of "Outlines of Prophetic Truth," they will no doubt perceive that several extracts from that work are inserted in the present volume: but, inasmuch as these extracts are isolated extracts taken from different parts of that Book, and now put in apposition, they will find that they do not detract from the value of this work; but, by presenting the subject in a clearer and more forcible light, tend rather to enhance its value, than otherwise. I have also drawn largely from my two little treatises upon "Babylonianism" and "Jesuitism"; as this portion of the subject would have been incomplete without.

And now may the good Lord graciously accept the work, and bless it to the enlightenment and edification of precious souls. And I would only add, that I hope before long to bring out a sequel to it, entitled, "Gleanings from the Book of Ruth; or, the Book of Ruth opened out by comparison with other parts of

Scripture": wherein the other aspect of the subject, *i.e.*, the Lord's own gracious work, in opposition to that of Satan, will be fully brought out from that precious store house of Divine Truth. For I shall view this touching narrative, as a most lovely illustration of the "calling," "stablishing," "strengthening," and "settling," of the child of God, in Christ Jesus:<sup>1</sup> and in this aspect of the subject, it comes out *most gloriously*. And I would especially ask my readers, who may be enlightened, instructed, or comforted, by the perusal of *this* work, to plead very earnestly for the Lord's blessing to rest, both upon it, as well as, upon its Author.

LONDON:

*December, 1886.*

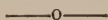
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<sup>1</sup> 1 Peter v. 10, 11.





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## CHAPTER I.

### THE PERSONALITY OF SATAN.

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#### SECTION I.

##### *THE WICKED ONE.*

THERE are three terms, or names, specially made use of in the Holy Scriptures, to designate our “ghostly enemy”: and they are all employed by our blessed Lord Himself in his description, in the Parable of the Sower, of that awful being; who, in his ravenous eagerness, seeks to make away with the effect of the seed sown, by the great Sower, in the hearts of men. These terms, or names, are “The wicked One,” “Satan,” and “the Devil”: and they are descriptive, (1) of his *being*, that he is essentially the source, the centre, the essence, and the prime-mover of all wickedness; (2) of his *character*, that he is consequently the malignant satan, adversary, or opposer, of all good, both in God and His creatures; and (3) of his *mode of carrying out his hellish designs*, that he is a devil, or a lying slanderer, traducer, and accuser, both of God and men. Thus in Matthew it is written, “When any one heareth the word of the kingdom, and understandeth it not, then cometh *the wicked one*, and catcheth



away that which was sown in his heart.”<sup>1</sup> Mark has it thus, “And these are they by the way side, where the word is sown; but when they have heard, *Satan* cometh immediately, and taketh away the word that was sown in their hearts.”<sup>2</sup> While Luke has it, “The seed is the word of God. Those by the way side are they that hear; then cometh *the devil*, and taketh away the word out of their hearts, lest they should believe and be saved.”<sup>3</sup> Three things are to be noted from these accounts, which are not tautological:—(1) That the order, in which the names are given in the different narratives, shews us the *reason* for Satan’s opposition to the truth of God; *the nature* or *character*, of his opposition to it; and *the mode* in which he seeks to carry it out; (2) That it is carried out by him in a *malignant antagonistic*, and *subtle* and *deceitful* manner; and (3) That the whole of his mighty intellect, and the full extent of his awful power, and untiring energies, are thus unceasingly employed by him in carrying out these his hellish designs.

Let us notice then, in the first place, what is said of him in the Scriptures, as “*The wicked one.*” The original meaning of ὁ πονηρὸς is, causing, or having labor, pain; hence, generally, actively, as causing evil to others, evil-disposed, malignant, malevolent: and the definite article being prefixed to the word, and applied to Satan, as his special characteristic, denotes that he is *in himself* emphatically the source, the centre, and the active-promoter of all wickedness and evil *as such*.

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<sup>1</sup> Matt. xiii. 19.

<sup>2</sup> Mark iv. 15.

<sup>3</sup> Luke viii. 11, 12.

Now the Scriptures reveal the awful fact that "the whole world," outside the Christ of God, "lieth in," or under the dominion of, "the wicked one," ἐν τῷ πονηρῷ<sup>1</sup>,—"the spirit that now worketh," ἐνεργούντος, "energizeth in the children of disobedience,"<sup>2</sup> or unbelief; for the word means both—the one indeed leading to the other. Hence Cain, the first of the devil's seed, was said to have been "out of the wicked one," ἐκ τοῦ πονηροῦ.<sup>3</sup> And "the carnal mind," which is the product of the devil's sin in the heart of man, is said to be "enmity" itself "against God: for it is not subject to the law of God, neither indeed can be."<sup>4</sup>

Only those, therefore, who are interested in the Divine Covenant, and are made one with Christ Jesus, are delivered out of his hands. For "we know that whosoever is born of God sinneth not," *i.e.*, does not make a trade of sinning as he formerly did, as he explains in a previous verse, ποιεῖ<sup>5</sup>: "but he that is begotten of God keepeth himself, and that wicked one toucheth him not;"<sup>6</sup> that is to say, he is unable to injure or destroy the new creation of God in him: for his "life is" now "hid with Christ in God."<sup>7</sup> He may indeed work upon his old nature, and touch him in that way; for not only as "the wicked one," does he seek to "catch away" the seed "sown" in the heart of "the wayside" hearer; but he has "fiery darts also" to cast at the righteous; against which they are

<sup>1</sup> 1 John v. 19.<sup>2</sup> Eph. ii. 2.<sup>3</sup> 1 John iii. 12.<sup>4</sup> Rom. viii. 7, see also i. 28-32.<sup>5</sup> 1 John iii. 9.<sup>6</sup> 1 John v. 18.<sup>7</sup> Col. iii. 3, see also 1 John v. 19, 20.

exhorted to oppose "the shield of faith," and so "quench" them.<sup>1</sup> Hence our blessed Lord bids us pray, "Deliver us from the wicked one," ἀπὸ τοῦ πονηροῦ<sup>2</sup>: and as all prayers are founded on promises, we have the promise that "the Lord is faithful, who shall stablish" us "and keep" us "from the wicked one," ἀπὸ τοῦ πονηροῦ<sup>3</sup>. And therefore the beloved Apostle could say, "I write unto you, young men, because ye have overcome the wicked one."<sup>4</sup> And again, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."<sup>5</sup> And how did they "overcome" him? "By the blood of the Lamb and by the word of their testimony."<sup>6</sup> For they were "strong in the grace that is in Christ Jesus"<sup>7</sup>— "strong in the Lord, and in the power of His might."<sup>8</sup>

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## SECTION II.

### SATAN, THE ADVERSARY.

AS "the wicked one," concentrating in himself the fountain of all evil, Satan must of necessity be likewise the perpetual adversary of all good, both in God and man. Hence his *name of Satan*, which is a Hebrew word, meaning an adversary; and "*The Satan*," both in the Hebrew and in the Greek, as designating him as

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<sup>1</sup> Eph. vi. 16. <sup>2</sup> Matt. vi. 13; Luke xi. 4. <sup>3</sup> 2 Thes. iii. 3. <sup>4</sup> 1 John ii. 13.

<sup>5</sup> 1 John ii. 14. <sup>6</sup> Rev. xii. 11. <sup>7</sup> 2 Tim. ii. 1. <sup>8</sup> Eph. vi. 10.



*the adversary*, pre-eminently. Let us trace him, then, in this character, both in the Old Testament, as well as in the New.

I. In the Old Testament. The word Satan, when without the article, generally means simply *an* adversary. Thus when "Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab;" "God's anger was kindled because he went: and the angel of Jehovah stood in the way for an adversary" (satan) "against him."<sup>1</sup> So again when "David and his men passed on in the rereward with Achish," to go with him to the battle, "the princes of the Philistines were wroth with" Achish; "and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary" (satan) "to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?"<sup>2</sup> And yet once more, when "Jehovah was angry with Solomon, because his heart was turned from Jehovah, God of Israel, which had appeared unto him twice;" "Jehovah stirred up an adversary" (satan) "unto Solomon, Hadad the Edomite: he was of the King's seed in Edom." "And God stirred him up another adversary" (satan), "Rezon the son of Eliadah, which fled from his lord Hadadezer King of Zobah."<sup>3</sup>

When, however, the definite article is prefixed to the

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<sup>1</sup> Num. xxii. 21, 22.    <sup>2</sup> 1 Sam. xxix. 2—4.    <sup>3</sup> 1 Kings xi. 9, 14, 23.

word, it invariably refers to Satan himself, the adversary pre-eminently. Thus we read in the Book of Job, "Now there was a day when the sons of God came to present themselves before Jehovah, and Satan" (margin Heb. "the adversary") "came also among them. And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Then Satan answered Jehovah, and said, Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face. And Jehovah said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of Jehovah;"<sup>1</sup> and, as the malignant adversary of God and man, speedily swept away the whole of Job's possessions, and reduced him from affluence to beggary.

"Again," we read, "there was a day when the sons of God came to present themselves before Jehovah, and Satan came also among them to present himself

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<sup>1</sup> Job i. 6—12.

before Jehovah. And Jehovah said unto Satan, From whence comest thou? And Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause. And Satan answered Jehovah and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth Thy hand now, and touch his bone and his flesh, and he will curse Thee to Thy face. And Jehovah said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of Jehovah," with devilish malice and with hellish spite, "and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes."<sup>1</sup>

As I shall hereafter have occasion to comment upon this narrative, and to shew the reason why Jehovah permitted Satan thus to assault and tempt his servant, I would merely note that we have here Satan, as the adversary, and his mode of action as such, exhibited to perfection.

Again in 1 Chron. xxi. 1, we are told, that "Satan stood up against Israel, and provoked David to num-

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<sup>1</sup> Job ii. 1—8.

ber Israel." A reference to the parallel passage will shew, that Jehovah in this instance permitted it as a chastisement to Israel, in consequence of their sin: for in 2 Sam. xxiv. 1, it is said, "And again the anger of Jehovah was kindled against Israel, and *He* moved David" (*i.e.*, as the previous passage shews, by permitting Satan to do it, as He did in the case of Job) "*against them* to say, Go, number Israel and Judah"—Satan himself acting in the matter as the malignant adversary both of David, as well as of Israel and of Judah.

There are two other passages relating to Satan as the adversary, where the definite article is not used; but there can be no question that they both apply to him as such, and our translators have rightly so rendered them.

The first is Zech. iii., 1, 2, where we see "Joshua the high priest standing before the angel of Jehovah, and Satan standing at his right hand to resist him." Here Joshua the high priest, the head of the nation of Israel, represents that nation itself at the period immediately preceding the second coming of the Lord. His name Joshua, which is the same as Jesus, and yet his being represented as "clothed with filthy garments," imports that the nation, although *professing* to stand before God, is still unconverted; and, therefore, has as yet but "a name to live, and is dead;"<sup>1</sup> being still clothed in the "filthy rags" of their own polluted

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<sup>1</sup> Rev. iii. 1.



“righteousness.”<sup>1</sup> This occasions Satan to stand at his right hand to resist him ; or, as the margin has it, “to be his adversary :” and the grounds of Satan’s accusation are, that the nation, as such, has not only rejected the Christ of God, but also put their trust in Antichrist ; according to what our Lord himself had predicted concerning them, “I am come in My Father’s Name, and ye receive Me not : if another shall come in his own name, him ye will receive.”<sup>2</sup> For Satan can only plead against any on the ground of law and justice, as he did in the case of Job. Hence we read in the Book of the Revelation that Satan, as such, is “the accuser of the brethren ;” and that “he accuses them before our God day and night ;”<sup>3</sup> pleading against them that they have broken the law of God, and therefore ought in justice to be condemned under it. This is the import of the Greek word *ἀντιδίκος*, adversary, which is the exact equivalent of the Hebrew word, Satan : for the word is derived from *ἀντί*, against, and *δίκη*, a cause or suit at law—the word thus meaning one who carries on a controversy with another under the colour of justice, importing a claim of right to oppose. Hence our Lord says, “agree with thine adversary,” *ἀντιδίκος*, “quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou has paid the uttermost farthing.”<sup>4</sup>

<sup>1</sup> Isa. lxi. 6.<sup>2</sup> John v. 43.<sup>3</sup> Rev. xii. 10.<sup>4</sup> Matt. v. 25, 26. See also Luke xviii. 3.

The word itself is also applied in 1 Peter v. 8, to our "adversary the devil:" who, "as a roaring lion, walketh about, seeking whom he may devour."

Satan's plea, however, in this instance, as it necessarily will do also, and for the same reason, in the case of every child of God, failed: because the nation, as such, was interested in the substitutional work of Jehovah Jesus, which was about to be imputed to the saved remnant in it as their perfect and complete justification before God. And so we read, "And Jehovah said unto Satan, Jehovah rebuke thee, O Satan; even Jehovah that hath *chosen* Jerusalem rebuke thee: is not this a brand plucked out of the fire?" And now Satan is silenced: because the question turns upon the infinite perfection of the "finished" work of Christ, in which Satan can never by any possibility find a flaw. And then comes the gracious command, "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment," "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" in Him.<sup>1</sup> And now we learn from Isa. lxi., 10, that that nation, that has been "born" "in one day,"<sup>2</sup> by "looking upon" Him "whom they have pierced" and "mourning,"<sup>3</sup> can now sing, "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness."

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<sup>1</sup> Rom. iii. 22.

<sup>2</sup> Isa. lxvi. 8.

<sup>3</sup> Zech. xii. 10.

From the second passage, however, we learn that Satan's plea will prevail against the rejecters of the Christ of God. For in the 109th Psalm it is predicated of such, "Set Thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin."<sup>1</sup> These verses primarily refer to Judas Iscariot, as appears from Acts i. 20: and as we learn from the New Testament that it was Satan who tempted Judas to betray his Lord, and afterwards drove him to self-destruction, the adversary here could be none other than Satan himself. But the Psalm not only refers to Judas, but likewise to all other rejecters and neglecters of the salvation that is in Christ Jesus: and He it is, Who here speaks prophetically and judiciously upon their case. "They compassed Me about also with *words of hatred*; and fought against Me *without a cause*. For My love they are My adversaries: but I give myself unto prayer. And they have rewarded Me evil for good, and hatred for My love."<sup>2</sup> And this is exactly what our Lord said of His adversaries, and He quotes this very Psalm in proof of it. "If I had not come and spoken unto them," He said, "they had not had sin; but now they have no cloke for their sin. He that hateth Me hateth My father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word

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<sup>1</sup> vv. 6, 7.<sup>2</sup> vy. 3—5.

might be fulfilled that is written in their law, *They hated Me without a cause.*"<sup>1</sup> The word here in the original for "without a cause" is *δωρεάν*, freely; and it is the same word which occurs in Rom. iii. 23, 24, "For all have sinned, and come short of the glory of God; being justified *freely*," *δωρεάν*, (or "without a cause," so far as man is concerned), "by His grace through the redemption that is in Christ Jesus."

And so the wretched sinner having rejected the Christ of God, and His offering for sin, "there remaineth no more sacrifice for sins" for him, "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries;"<sup>2</sup> and Satan's plea against him prevails; and "when he is judged," he is "condemned; and his prayer" itself "becomes sin." And then the Lord gives the fullest reasons for his condemnation. "As he *loved cursing*, so let it come unto him: as he *delighted not in blessing*, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of *mine adversaries* from the Lord, and of them that speak evil against My soul."<sup>3</sup> Now to enable us to understand the full import of these words, we have but to put a few texts in apposition, by way of exposition of the passage

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<sup>1</sup> John xv. 22—25.

<sup>2</sup> Heb. x. 26, 27.

<sup>3</sup> vv. 17—20.



itself. "Now we know," says the Apostle, "that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the Law there shall no flesh be justified in His sight, for by the Law is the knowledge of sin."<sup>1</sup> "For as many as are of the works of the Law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."<sup>2</sup> Therefore "he that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men *loved darkness* rather than light, because their deeds were evil. For every one that doeth evil *hateth the light*, neither cometh to the light, lest his deeds should be reproved" (margin, "discovered"). "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."<sup>3</sup> To love sin, therefore, is to love the curse which is the consequence of it, and to hate holiness, is to hate the life which can alone consist with it. Hence He says, "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find Me: for that they hated knowledge, and did not choose the fear of the Lord; they would none of My counsel: they des-

<sup>1</sup> Rom. iii. 19, 20.<sup>2</sup> Gal. iii. 10.<sup>3</sup> John iii. 18—21.

pised all my reproof, therefore shall they eat of the fruit of their own way, and be filled with their own devices.”<sup>1</sup> “For whoso findeth Me findeth life, and shall obtain favour of the Lord, But he that sinneth *against Me* wrongeth his own soul: all they that *hate Me love death.*”<sup>2</sup>

And then the Psalm concludes by contrasting the terrible doom of the wicked, with the everlasting security and blessedness of the righteous. “Let mine *adversaries* be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.” But “I will greatly praise Jehovah with my mouth; yea, I will praise Him among the multitude.” For, instead of Satan, “*He* shall stand at the right hand of the poor”—for “to this man,” says He, “will I look,” *i.e.*, favourably, “even to him that is poor and of a contrite spirit, and trembleth at My word”<sup>3</sup>—“to save him from those that condemn his soul.”<sup>4</sup> For though “the wicked watcheth the righteous, and seeketh to slay him; Jehovah will *not* leave him in his hand, nor condemn *him* when he is judged:”<sup>5</sup> for the Lord Jesus Christ himself has been condemned in his place and stead; and “there is therefore now no condemnation to them which are in Christ Jesus.”<sup>6</sup> “For He hath made Him, Who knew no sin, to be sin for us; that we might be made the righteousness of God in Him.”<sup>7</sup>

<sup>1</sup> Prov. i. 28—31.<sup>2</sup> Prov. viii. 35, 36.<sup>3</sup> Isa. lxvi. 2.<sup>4</sup> vv. 29—31. <sup>5</sup> Ps. xxxvii. 32, 33. <sup>6</sup> Rom. viii. 1. <sup>7</sup> 2 Cor. v. 21.

II.—In the New Testament. And the first thing to be noted is this, that although the Greek word *ἀντιδίκος* exactly represents the Hebrew word Satan, it is only once applied to him, in the passage I have already quoted:<sup>1</sup> but the Hebrew word itself is employed as a proper name for him, with the definite article prefixed, *ὁ Σατανᾶς*, in lieu of it; with a view, as it would seem, of identifying him more clearly with the Satan of the Old Testament: while the fact of its having been employed no less than thirty-three times, shews us that this is his chief characteristic, and the name, therefore, of all others by which he is more generally designated.

Now the first thing we learn of him is, that he has a kingdom upon the earth, in direct antagonism to “the kingdom of” God’s “dear Son.”<sup>2</sup> How he obtained it, we shall see afterwards. For “when the Pharisees had heard” that Jesus had “healed” “one possessed with a demon, blind and dumb;” “insomuch that the blind and dumb both spake and saw;” “they said, This fellow doth not cast out demons, but by Beelzebub the prince of the demons.” Whereupon “Jesus,” Who “knew their thoughts,” “said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out demons, by whom do your children cast them out? therefore they shall be

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<sup>1</sup> 1 Peter v. 8.

<sup>2</sup> Col. i. 13.

your judges." And then to show the utter antagonism of the two kingdoms, He continued, "But if I cast out demons by the Spirit of God, then the Kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is *not with Me is against Me*; and he that gathereth not with Me scattereth abroad."<sup>1</sup> Satan, therefore, has a kingdom in this world; and consequently he is a king, and has subjects under him, over whom he reigns. Three times over our blessed Lord styles him "the prince of this world;"<sup>2</sup> and the Apostle calls him "the god of this age,"<sup>3</sup> and "the prince of the power of the air."<sup>4</sup> As such, he has "angels" under him,<sup>5</sup> and is "the prince," not only "of the demons," but also of the "principalities" and "powers" ἐξουσίας, (delegated authorities, from ἐξέστυ it is allowed), "rulers of the darkness of this age"—lords of the world, or world-holders of the darkness of this age—"and wicked spirits," or, "spiritual hosts of wickedness in the heavenlies";<sup>6</sup> through whom he acts upon the souls of men.

Our Lord tells us that Satan had "a Throne," θρόνος, at Pergamos,<sup>7</sup> and "synagogues," both at Smyrna,<sup>8</sup> and at Philadelphia:<sup>9</sup> and He assured "the Church in Thyatira," that there were "depths of Satan," which they had never "known," or fathomed.<sup>10</sup> It is Satan

<sup>1</sup> Matt. xii. 22, 24—30. <sup>2</sup> John xii. 31; xiv. 30; xvi. 11. <sup>3</sup> 2 Cor. iv. 4.

<sup>4</sup> Eph. ii. 2. <sup>5</sup> Matt. xxv. 41. <sup>6</sup> Eph. vi. 12. <sup>7</sup> Rev. ii. 13.

<sup>8</sup> Rev. ii. 9. <sup>9</sup> Rev. iii. 9. <sup>10</sup> Rev. ii. 24.

who is the great “accuser of” the “brethren” “before our God;” and his restless malice urges him to do this “day and night.”<sup>1</sup> It was he, who “bound” that poor woman with “a spirit of infirmity eighteen years;” that she “was” so “bowed together,” that she “could in no wise lift up herself;” whom Christ “loosed from” her “infirmity” “on the Sabbath” day.<sup>2</sup> It was he, who “entered into Judas,” and induced him to “betray” his Lord;<sup>3</sup> who “desired to have” Peter “that he might sift” him “as wheat;”<sup>4</sup> and who “hindered” Paul “once and again” from “coming” to the Thessalonians.<sup>5</sup> And so great is his power, so subtle are his delusions, and so deceitful is the flesh, that we actually read of “some,” who, after having made a profession of godliness, subsequently “turned aside after Satan.”<sup>6</sup> While as an awful punishment for the sin of backsliding, and with a view of the believer’s restoration to God, the Apostle had to “deliver” the incestuous Corinthian “unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus;”<sup>7</sup> and to “deliver Hymenæus and Alexander” also, who had “erred concerning the truth,”<sup>8</sup> “unto Satan, that they might be taught,” *παιδευθῶσι*, “not to blaspheme.”<sup>9</sup>

But blessed be God, Christ’s commission to the great Apostle of the Gentiles, was an authoritative commission “to open their eyes, and to turn them from dark-

<sup>1</sup> Rev. xii. 10.      <sup>2</sup> Luke xiii. 10—16.

<sup>3</sup> Luke xxii. 3, 4.

<sup>4</sup> Luke xxii. 31.      <sup>5</sup> 1 Thes. ii. 18.

<sup>6</sup> 1 Tim. v. 15.

<sup>7</sup> 1 Cor. v. 1—5.      <sup>8</sup> 2 Tim. ii. 17, 18.

<sup>9</sup> 1 Tim. i. 20.



ness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in "Him."<sup>1</sup> And such who are thus "made meet to be partakers of the inheritance of the saints in light," are "delivered from the power of darkness," and "translated into the Kingdom of God's dear Son."<sup>2</sup> And now, as Paul says, "we are not ignorant of his devices," "lest Satan should get an advantage of us:"<sup>3</sup> for we know that he is a conquered enemy, and has been already "judged;"<sup>4</sup> although sentence has not yet been executed upon him. Nevertheless our Lord has told us, that He "saw Satan" "fall from Heaven" like "lightning;"<sup>5</sup> and we have the blessed assurance, that "the God of peace shall bruise Satan under" *our* "feet shortly."<sup>6</sup>

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### SECTION III.

#### *THE DEVIL, THE ACCUSER.*

"SATAN, the adversary," being, as we have seen, also "the wicked one," must necessarily likewise be "the devil," or, the accuser, and slanderer, both of God and man: for the word *διάβολος* means calumniator, accuser and traducer; and it is derived from *διαβάλλω*

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<sup>1</sup> Acts xxvi. 18.

<sup>2</sup> Col. i. 12, 13.

<sup>3</sup> 2 Cor. ii. 11.

<sup>4</sup> John xvi. 11.

<sup>5</sup> Luke x. 18.

<sup>6</sup> Rom. xvi. 20.

to throw over: hence, to accuse, malign. "*Satan*," therefore, describes his character as the antagonist and opposer of all good: while "*the devil*"—*the* accuser, calumniator, and traducer, pre-eminently, describes the mode in which he carries on his accusations, as well as his relation to the saints as *their* accuser and calumniator.

The word occurs no less than thirty-eight times in the New Testament, and, in all cases but four, it is applied to the devil himself. Three of the exceptional cases are to be found in the two Epistles of Paul to Timothy, and in his Epistle to Titus. Speaking of "deacons," he says, "Even so must their wives be grave, not slanderers" (devils), "sober, faithful in all things."<sup>1</sup> Again, speaking of "the last days," in which "perilous times shall come," he says, "men shall be" "without natural affection, truce breakers, false accusers" (devils), "incontinent, fierce, despisers of those that are good."<sup>2</sup> Finally, he urges Titus to "speak the things that become sound doctrine: that" "the aged women" "be in behaviour as becometh holiness, not false accusers" (devils), "not given to much wine, teachers of good things"<sup>3</sup>—passages, which show us what a devilish thing slander is, and who it is that moves the tongue to utter it.<sup>4</sup>

As "the devil," we are told, "sinned from the beginning," we learn from this name having been applied to

<sup>1</sup> 1 Tim. iii. 8—11.

<sup>2</sup> 2 Tim. iii. 1—3.

<sup>3</sup> Tit. ii. 1—3.

<sup>4</sup> See James iii. 6.

him in this connexion, that his first overt act of sin was the utterance of a slanderous accusation; and, as we shall see, in all probability, against the Christ of God Himself. Hence "he that committeth sin," *i.e.*, wilfully and habitually, as we might say of malice prepense, "is out of the devil."<sup>1</sup> And therefore our Lord said to those Pharisees, who rejected Him, "Ye are out of your father the devil, and the lusts of your father ye will do."<sup>2</sup> It was "the devil," who, when "a man," "the Son of Man," "sowed good seed," "the sons of the Kingdom," "in his field," "the world;" "while men slept," as "*his enemy*, came and sowed tares," "the sons of the wicked one" himself, "among the wheat, and went his way."<sup>3</sup> As the devil, he sets "snares" to catch men, "in an evil time;"<sup>4</sup> and he has "wiles" for the righteous, which they can only "stand against," by "being strong in the Lord, and in the power of His might," and by "putting on the whole armour of God."<sup>5</sup> It was he, who "tempted" "Jesus" Himself "in the wilderness;"<sup>6</sup> and who "put" it "into the heart of Judas Iscariot, Simon's son, to betray Him."<sup>7</sup> And here is to be noted, that it was, *as the devil*, the malicious accuser, and calumniator, that he put this thought into the heart of Judas: while it was *as Satan*, the malignant adversary, that he "entered" into him for the purpose of carrying it out.

Nevertheless that act proved his death blow: for it is

<sup>1</sup> 1 John iii. 8.      <sup>2</sup> John viii. 44.      <sup>3</sup> Mat. xiii. 24, 25, 38, 39.

<sup>4</sup> 1 Tim. iii. 7; 2 Tim. ii. 26; Eccles. ix. 12.      <sup>5</sup> Eph. vi. 10, 11.

<sup>6</sup> Mat. iv. 1.

<sup>7</sup> John xiii. 2.

written, "forasmuch then as the children are partakers of flesh and blood," Jesus "also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."<sup>1</sup> For "for this purpose the Son of God was manifested, that he might destroy the works of the devil;"<sup>2</sup> and this was the mode in which He began to effect it.

Hence we read that "God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him."<sup>3</sup> And the time is at hand, when "the devil" shall be "cast out" of "the heaven," "into the earth, and his angels" shall be "cast out with him:"<sup>4</sup> and at length both he "and his angels" shall be "cast into the lake of fire and brimstone," where they "shall be tormented day and night for ever and ever."<sup>5</sup>

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<sup>1</sup> Heb. ii. 14, 15.

<sup>2</sup> 1 John iii. 8.

<sup>3</sup> Acts x. 38.

<sup>4</sup> Rev. xii. 9.

<sup>5</sup> Rev. xx. 10; see also Mat. xxv. 41.

## CHAPTER II.

THE PERSONALITY OF SATAN (*Continued*).

## SECTION I.

*THE GREAT DRAGON.*

IN addition to the three special names which are applied to Satan in the Holy Scriptures, there are several others, which arise, if I might so say, out of these his other characteristics: and they are equally applicable to him, as such. These are, "The great dragon," "That old serpent," "Belial," and "Abaddon or Apollyon," each of which I shall consider in their due order. That all these names are predicated of the same person, admits of no manner of doubt whatever: for the Scriptures clearly connect them together, and so apply them. Thus to speak of the first, "The great dragon." In the Book of the Revelation, which gives us the account of Satan being cast down from "the heaven" into the earth, we read, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent,



called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”<sup>1</sup> Here then we have unmistakeable evidence of the identity of “The great dragon,” and that “Old serpent,” with not only “the devil” and “Satan,” but also with “the wicked one”: for he is here said to be the deceiver of “the whole world”; and we know from 1 John v. 19, that “the whole world lieth in,” or under the dominion of, “the wicked one.”

He is called a “dragon” no doubt, and pre-eminently “The great dragon,” from his strength, power, fierceness and fury; as well as from the ease with which, when unopposed, he can swallow up and devour the souls of men—“lest he tear my soul like a lion, rending it in pieces, while there is none to deliver:”<sup>2</sup> for we have already seen that, “as a roaring lion,” he “walketh about, seeking whom he may devour.”<sup>3</sup> And if “angels,” as such, are said to “excel in strength;”<sup>4</sup> and one “went out,” and in a moment “smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses:”<sup>5</sup> what must be the power and strength of Satan himself! We see it exemplified in the case of Job, even with the limited permission that was accorded to him in his case. Indeed none but the Christ of God can effectually deal with him: for although “he is the chief of the ways of

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<sup>1</sup> Rev. xii. 7—9; see also Rev. xx. 2, 3, 8—10.    <sup>2</sup> Psalm vii. 2.

<sup>3</sup> 1 Peter v. 8.    <sup>4</sup> Psalm ciii. 20.    <sup>5</sup> 2 Kings xix. 35.

God : ”<sup>1</sup> yet after all he is but “ a creature ” ;<sup>2</sup> and “ He that made him can make His sword to approach unto him.”

It is as a dragon, that he stirs up, as well as strengthens and upholds, persecuting rulers in their fiendish attempts to root out and destroy the people of God : by reason of which they are sometimes called dragons themselves : because they act under him as such. Thus “ Pharoah king of Egypt,” was called (partly in allusion also, no doubt, to the crocodile and to the river Nile) “ the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.”<sup>3</sup> And the destruction of Pharoah and his hosts in the Red Sea is thus described in the Book of Psalms, “ Thou didst divide the sea by Thy strength ; Thou breakest the heads of the dragons in the waters. Thou breakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.”<sup>4</sup> Here not only Pharoah himself is referred to, but Satan also : who upheld him and strengthened him against the people of Israel ; and who was necessarily discomfited in his discomfiture ; having equally lost his power over the people likewise. We have a similar reference in the Book of the Prophet Isaiah, where the prophet, anticipating the prayer of repentant Israel, who are represented as entreating Jehovah to deliver them from the power and tyranny of Antichrist, and remind-

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<sup>1</sup> Job. xl. 19.    <sup>2</sup> Rom. viii. 38, 39.    <sup>3</sup> Ezek. xxix. 3.

<sup>4</sup> Psalm lxxiv. 13, 14.

ing Him of their former deliverance by Him out of Egypt, vehemently cries out, "Awake, awake, put on strength, O arm of Jehovah; awake, as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab" (Egypt<sup>t</sup>), "and wounded the dragon? Art Thou not it which dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."<sup>1</sup> And this reference to the dragon, under the circumstances, is strictly in point, and exceedingly appropriate: because we learn from the Revelation that it was Satan himself, as "*the dragon*," who "gave" Antichrist "his power, and his throne, and great authority:"<sup>2</sup> and where it is said likewise of Antichrist's minister, who was also the minister of Satan, that he too "spake as a dragon."<sup>3</sup>

In the passages above enumerated, we have seen that this dragon is connected also with a "sea," in which he disports himself, and which, like "Pharoah, King of Egypt," he also calls, and which, alas! is but too much, *his own*. This sea is the great mass of Adam humanity, in the midst of which he glories to exercise, and exhibit, his terrible strength and power: for like "the leviathan," who represents him, and by whose

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<sup>1</sup> Isa. li. 9—11.

<sup>2</sup> Rev. xiii. 2.

<sup>3</sup> Rev. xiii. 11.

name he is also called, as we have already seen in one of the passages before mentioned, and as we shall shortly see in another, he but too often makes "the deep to boil like a pot:" yea, "he maketh the 'sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary. Upon earth there is not his like, who is made without fear. He beholdeth all high things: he is a king over all the children of pride."<sup>1</sup> "His heart is as firm as a stone; yea, as hard as a piece of the nether millstone."<sup>2</sup> That this whole description applies, not only to the terrestrial animal here spoken of, whatever it may be, but, to Satan likewise, is manifest from Satan having been twice called by this name, in two different passages, and in the same connection. And that the sea referred to in these several passages really refers to the vast sea of Adam humanity, we have Scripture authority itself to prove. Thus we are told that "the wicked," or unconverted, "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."<sup>3</sup> So again, John said he saw a "great whore sitting upon many waters": and the explanation given him of this symbol by the angel was, that "the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."<sup>4</sup> So also, the "net" of "The Gospel," which was commanded to be "preached to every creature,"<sup>5</sup> was said to have been "cast into the

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<sup>1</sup> Job xli. 31—34.<sup>2</sup> Job xli. 1, 24.<sup>3</sup> Isa. lvii. 20, 21.<sup>4</sup> Rev. xvii. 1, 15.<sup>5</sup> Mark xvi. 15.

sea, and gathered"—not all that were in the sea: but—"of every kind,"<sup>1</sup> that was in it; or, in other words, that it brought within its compass, "a great multitude," "of all nations, and kindreds, and people, and tongues."<sup>2</sup>

Alas! how often does this "great dragon" stir up and agitate this restless, stormy, and tempestuous sea! And in this respect he is compared to "the wind," which "strives upon" the sea, and lashes it into ungovernable rage and fury. Hence the prophet Daniel, when he speaks of the rise of the four great Empires, tells us that "the four winds strove upon the great sea"—these "four winds" representing the evil spiritual agencies under Satan, "the prince of the power of the air,"<sup>3</sup> who rule the world-powers outside of God; the number four when used symbolically, being significative of worldly things—"and four great beasts came up from the sea, diverse one from another."<sup>4</sup> And this "striving," which answers to the "energizing" of Eph. ii. 2, which Satan and his evil angels exercised over those nations around the Mediterranean, or "great sea," which ultimately formed the bodies of these "four great beasts," enables us to understand, *why after* such "*striving*," or "*energizing*," they arose, not as beneficent centres of light, and wisdom, and love, but as "*wild beasts*," fierce, savage, cruel, despotic, and "devouring."

But blessed be God, this "great dragon" is not always to have this sea to himself: for as the last of

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<sup>1</sup> Matt. xiii. 47.    <sup>2</sup> Rev. vii. 9; v. 9.    <sup>3</sup> Eph. ii. 2.    <sup>4</sup> Dan. vii. 2, 3.



his tyrannical persecutors, the Antichrist of "the last days," "shall come to his end, and none shall help him:"<sup>1</sup> so shall he. For "in *that* day Jehovah with His sore and great and strong sword shall punish Leviathan the piercing," or wriggling, "serpent, even leviathan that crooked," or tortuous, "serpent; and He shall slay the dragon that is in the sea."<sup>2</sup> For "I saw," says John, "an angel come down from heaven, having the key of the abyss," *i.e.*, Sheol, or Hades, "and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years. And cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years be fulfilled: and after that he must be loosed a little season."<sup>3</sup> And now will be fulfilled the promise, "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet";<sup>4</sup> or, as we have had it before, in New Testament language, "The God of peace shall bruise Satan under your feet shortly."<sup>5</sup> For then "they shall not hurt nor destroy in all My holy mountain," saith the Lord: "for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."<sup>6</sup>

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<sup>1</sup> Dan. xi. 45.<sup>2</sup> Isa. xxvii. 1.<sup>3</sup> Rev. xx. 1—3.<sup>4</sup> Psalm xci. 13.<sup>5</sup> Rom. xvi. 20.<sup>6</sup> Isa. xi. 9.

## SECTION II.

## THAT OLD SERPENT.

I HAVE already brought forward those Scriptures, which identify Satan with "that old serpent" and "the dragon": and the name of "that old serpent" seems to have been given him, because he first assumed, or entered into, the body of, the serpent, with the object of more effectually seducing Eve from her allegiance to God; as well also as from the devilish subtlety with which he hatches his diabolical schemes; the tortuous, wriggling, policy, with which he carries them out; and the deadly and poisonous effects which they produce upon the souls of men. And of all the animals in creation, there seems none, which so nearly resembles the fearful characteristics of Satan; and which men naturally have a greater antipathy to, or a more dreadful fear of, or shrinking from, than the serpent! Indeed our Lord Himself identifies the serpent and the scorpion with the powers of evil generally; for He said to His disciples, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."<sup>1</sup>

The apostle tells us that it was Satan, acting in, and

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<sup>1</sup> Luke x. 19, 20.

as, a "serpent," that "beguiled Eve through his subtlety," *παρουσγία*, i.e., his unscrupulous conduct, knavish villany, and lying deceit: and the record of the temptation, in the 3rd Chapter of Genesis, exactly bears this out. As a Serpent, he lays his eggs in the hearts of men; and they hatch them, and bring forth a brood of "vipers" for their own destruction. Sometimes these eggs are very beautiful to look at: but did men but know what would come forth out of them, they would shrink with horror from harbouring them in their hearts. I remember several years ago hearing an English lady, the wife of a German Missionary in the South of India, relate a circumstance which took place while she resided not far from the jungle, in one of the outskirt stations belonging to the Church Missionary Society. She said she was one day by the edge of the jungle, when she saw the most lovely egg, that she thought she had ever seen in her life. She took it home, intending to keep it until it was hatched, that she might see what sort of an animal would come out of it; supposing that it would prove to be as beautiful as the egg itself. She, therefore, put it into a box, and for a time forgot it: but one day remembering her treasure, she went to the box and opened it; when to her terror and amazement, there darted out of it the most hideous little reptile that she had ever beheld. And is not this an exact illustration of the subject before us? What saith the Scripture? "None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

They hatch cockatrice eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands."<sup>1</sup> Alas! all unconverted men, as this passage teaches us, are doing either one or other of two things; they are either attempting to weave a web of righteousness out of their own works, wherewith to cover themselves before God; or they are hatching the devil's eggs, and spreading death and destruction all around them.

Take a case of the latter kind in point, from the New Testament. Satan, as the subtle serpent, has persuaded "a certain man named Ananias, with Sapphira his wife," to hatch the egg of deceit; and he assures them that the product will be a most attractive and productive one: for they will hereby curry favour with the Church at large, and yet, at the same time, secure their own self-aggrandisement. And so when they had "sold a possession," Ananias "kept back part of the price, his wife also being privy to it, and" only "brought a certain part, and laid it at the apostles' feet." But oh! the hellish cockatrice, that was thus hatched! For "Peter said, Ananias, why hath *Satan filled thine heart* to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not

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<sup>1</sup> Isa. lix. 4—6.

thine own? and after it was sold, was it not in thine own power? Why hast *thou conceived* this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came upon all them that heard these things." And then Sapphira his wife, "not knowing what was done," came in afterwards, and standing to the lie, "Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the Church, and upon as many as heard these things."<sup>1</sup> But alas! "the way of" this "serpent upon" the "rock" of the human heart is a "thing" "too wonderful"<sup>2</sup> for the sons of men to discover of their own unaided wisdom.

We read in the word likewise of "*the seed*" of "the serpent."<sup>3</sup> John the Baptist called the Pharisees and Sadducees of his day, a "generation of vipers."<sup>4</sup> Paul addressed "Elymas the sorcerer," as a "child of the devil," and an "enemy of all righteousness."<sup>5</sup> And we read of some whose "poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers,

<sup>1</sup> Acts v. 1—5, 7—11.    <sup>2</sup> Prov. xxx. 19; see also Luke viii. 6, 12, 13.

<sup>3</sup> Gen. iii. 15.

<sup>4</sup> Matt. iii. 7.

<sup>5</sup> Acts xiii. 8, 10.



charming never so wisely.”<sup>1</sup> “They have sharpened their tongues like a serpent; adder’s poison is under their lips.”<sup>2</sup> Their “teeth are spears and arrows, and their tongue a sharp sword.”<sup>3</sup> For they “whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.”<sup>4</sup> But their vaporizing will not last for ever: for although the serpent’s progeny is at present too strong for the people of God to contend with effectually: yet there is One coming, Who will deal with them: and Who will sweep the whole brood of them, together with the Serpent himself, “into the lake of fire and brimstone, where the beast and the false prophet are”:<sup>5</sup> for He has said to them, “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”<sup>6</sup> And then, when the serpent’s sting has been withdrawn, “the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den.” “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious.”<sup>7</sup>

<sup>1</sup> Psa. lviii. 4, 5.

<sup>2</sup> Psa. cxl. 3.

<sup>3</sup> Psa. lvii. 4.

<sup>4</sup> Psa. lxiv. 3.

<sup>5</sup> Rev. xx. 20.

<sup>6</sup> Matt. xxiii. 33.

<sup>7</sup> Isa. xi. 8, 10.

## SECTION III.

## BELIAL.

IN the Old Testament there are a class of vile persons frequently mentioned, who are characterized by reckless wickedness and lawlessness, and who are called, “children,” or, “sons of Belial.” Many suppose this phrase to be a mere Hebraism, expressive of the fact: but inasmuch as the name “Belial” is transferred to the New Testament, although in the slightly altered form in the Greek of *βελιάρ*, and applied to Satan himself; and such persons are expressly said to be his children;<sup>1</sup> and their characteristics are undoubtedly the characteristics of Satan also as pre-eminently the lawless one; there can, I think, be no doubt that the name of “Belial” is a name given to him by the Holy Ghost in this connexion. Hence the force of the exhortation of the Apostle to the Corinthians, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath *Christ* with *Belial*?” For Christ was One, to whom it was said, “Thou hast *loved righteousness*, and *hated lawlessness*,” *ἀνομίαν*; “therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.”<sup>2</sup> “Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with *idols*? for ye are the temple of the

<sup>1</sup> Acts xiii. 10; 1 John iii. 8, 10.<sup>2</sup> Heb. i. 9.

living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be *ye* separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves *from all filthiness* of the flesh and spirit, *perfecting holiness* in the fear of God.”<sup>1</sup>

Let me endeavour then to show the working of Satan as *Belial*, through some of the persons before-mentioned, with a view of bringing out this his characteristic name more prominently: for that he himself wrought out this wickedness through, or by means of, these persons, there can be no manner of doubt whatever.

“If thou shalt hear say,” said Moses, “in one of thy cities, which Jehovah thy God hath given thee to dwell there, saying, certain men, the *children of Belial*, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and *serve other gods*, which ye have not known; then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly;” “and there shall cleave nought of the cursed thing to thine hand: that Jehovah

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<sup>1</sup> 2 Cor. vi. 14—18; vii. 1.

may turn from the fierceness of His anger, and shew thee mercy"<sup>1</sup>—because Belial himself, as the originator of idolatry, would be at the bottom of this. Hence it is said of Jeroboam, "who made Israel to sin,"<sup>2</sup> that "he ordained him priests for the high places, and *for the demons*, and for the calves which he had made."<sup>3</sup> And "I say," says the apostle, "that the things which the Gentiles sacrifice, they sacrifice *to demons*, and not to God: and I would not that ye should have fellowship with demons. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot be partakers of the Lord's table, and of the table of demons."<sup>4</sup>

That dreadful story, likewise, recorded in the Book of Judges, and the awful consequences which followed the commission of the abominable crime therein referred to, originated with "certain *sons of Belial*," who dwelt at Gibeah:<sup>5</sup> and in the prophet Hosea, they are called, "children of iniquity," or *lawlessness*.<sup>6</sup>

Again in the first Book of Samuel, we have another example, in the case of Hophni and Phineas, "the sons of Eli," who "were *sons of Belial*; they knew not Jehovah;" and who, although they were priests of Jehovah, gave themselves up to every species of abomination and wickedness, and lawlessly violated the laws of God and man alike. "Wherefore the sin of the young men was very great before Jehovah: for men abhorred the offering of Jehovah."<sup>7</sup>

<sup>1</sup> Deut. xiii. 13—15, 17.

<sup>2</sup> 1 Kings xiv. 16.

<sup>3</sup> 2 Chron. xi. 15.

<sup>4</sup> 1 Cor. x. 20, 21.

<sup>5</sup> Jud. xix. 15, 22.

<sup>6</sup> Hos. x. 9.

<sup>7</sup> 1 Sam. ii. 12, 17.

Once more we have a notable instance in point in the first Book of Kings, where Jezebel, incensed at the refusal of Naboth to give her husband, Ahab, his "vineyard" "for a garden of herbs," "wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, proclaim a fast, and set Naboth on high among the people: and set two men, *sons of Belial*, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him that he may die. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, *children of Belial*, and sat before him: and *the men of Belial* witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died."

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The refusal of Naboth to dispose of his vineyard to Ahab, was founded no doubt on religious grounds, as appears from his answer, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee!"<sup>2</sup> for Jehovah had expressly said, "The land shall not be sold for ever: for the land is *Mine*; for ye are strangers

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<sup>1</sup> 1 Kings xxi. 2, 8—13.

<sup>2</sup> 1 Kings xxi. 3.



and sojourners with Me.”<sup>1</sup> Hence Jephtha’s taunt to “the king of the children of Ammon,” as recorded in the 11th chapter of the Book of Judges; as well as the acknowledgment of the Psalmist, “we have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. How Thou didst drive out the heathen with Thine hand, and plantedst them; how Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favor unto them.”<sup>2</sup> Naboth might be aware likewise that the land, when devoted to the purpose intended, would be used in some way or other also for idolatrous purposes. Nevertheless Jezebel, by adopting this wicked, lawless course of obtaining possession of it, and employing these “children of Belial” to compass her ends, had dared to defy Jehovah Himself; for the land was *His*, although then in possession of one of His faithful servants: and her “end was according to her works.”<sup>3</sup>

From these few examples, then, which I have adduced, we may see that “the children,” or “sons of Belial,” were worthless, reckless men, of abandoned principles, and ungovernable passions: who were given up to all manner of wickedness, and who followed no other will than their own—the very earthly counter-

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<sup>1</sup> Lev. xxv. 23.<sup>2</sup> Psa. xliv. 1—3.<sup>3</sup> 2 Kings ix. 30—37.

parts, in fact, of Satan himself, the lawless one, pre-eminently; whose children they most undoubtedly were. They were moreover the precursors also, if I might so say, of Antichrist himself: who will exhibit this characteristic of Satan more fully than any other human being ever yet has done, or can do: for he will be indwelt even by Satan himself. For thus it is written of him. "That man of sin" shall "be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God"—"*The lawless one,*" ὁ ἀνομος, "whose coming is *after the working of Satan* with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."<sup>1</sup> For this "king shall do *according to his will*; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished."<sup>2</sup> "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."<sup>3</sup>

Yet the Lord shall effectually deal with him, and with his master too, when He comes again. For as

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<sup>1</sup> 2 Thes. ii. 3, 4, 8—10.

<sup>2</sup> Dan. xi. 36.

<sup>3</sup> Dan. vii. 25.

David said, "*the sons of Belial* shall be *all* of them thrust away, because they cannot be taken with hands: but the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned in the same place."<sup>1</sup> "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."<sup>2</sup> But "to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day."<sup>3</sup>

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#### SECTION IV.

##### ABADDON, OR APOLLYON.

IN this last name, or characteristic (for the name is one), we have, as it were, summed up in one word the end and issue of all Satan's works, *destruction and death*: for the Hebrew word, *Abaddon*, means destruction, and the Greek word, *Apollyon*, destroyer. For "when lust hath conceived, it bringeth forth sin: and sin, when it

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<sup>1</sup> 2 Sam. xxiii. 6, 7.

<sup>2</sup> 1 Thes. v. 3.

<sup>3</sup> 2 Thes. i. 7—10.

is finished, bringeth forth death.”<sup>1</sup> And when “Death” rides his “pale horse,” “Hades” will “follow with him.”<sup>2</sup> That these two names really belong to Satan, we have the authority of the Divine Word itself; which tells us that he is “the angel of the abyss,” *i.e.*, of Sheol, or Hades, “whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.”<sup>3</sup>

It was through sin, that Satan brought death and destruction into this world. Hence our Lord calls him “a man-murderer,” *ἀνθρωποκτόνος*, “from the beginning”: and he said, “he is a liar, and the father of it;”<sup>4</sup> so that, while our blessed Lord Himself “came” into this world that His sheep “might have life, and that they might have it more abundantly:” for He was “the good Shepherd,” Who “giveth His life for the sheep:” Satan, on the other hand, “came” as a “thief,” “to steal, and to kill, and to destroy.”<sup>5</sup> His children also are said to be like him in this respect. Thus Cain, who “slew his brother,” “because his own works were evil, and his brother’s righteous,” is said to have been “out of that wicked one.” Nay, “whosoever hateth his brother is a man-murderer,” *ἀνθρωποκτόνος*, like Satan: “and ye know that no man-murderer hath eternal life abiding in him.”<sup>6</sup>

Indeed we may be fully assured of this, that all the baskanizing and seductive influences, that Satan and his hosts can bring to bear upon the lusts and passions

<sup>1</sup> James i. 15.<sup>2</sup> Rev. vi. 8.<sup>3</sup> Rev. ix. 11.<sup>4</sup> John viii. 44.<sup>5</sup> John x. 10, 11.<sup>6</sup> 1 John iii. 12, 15.

of men, are brought to bear upon them, for the one hellish purpose of their destruction and death. Does "the god of this age" employ the whole energies of his being, to "blind the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them?" It is that the "Gospel" might thus "be hid" from "them," that they might be "lost."<sup>1</sup> Does he, as "the devil," with ravenous eagerness, seek to make away with "the seed" of "the word," sown in their hearts? It is "lest they should believe and be saved."<sup>2</sup> Nay, "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life," which "is not of the Father, but is of the world," is presented by Satan in the most attractive form to the hearts of poor sinners, that he may so deceive them thereby, that they themselves may pass away into darkness, with "the world" itself, which "passeth away," with "the lust thereof."<sup>3</sup>

All the mighty instrumentality which Satan has at his command, "the principalities and powers in the heavenlies," "the hosts of wicked spirits" under him, and the innumerable "legions" of "demons" over whom he reigns as "the prince,"—all, all are straining their utmost energies for the accomplishment of the same diabolical end—destruction and death. While he, as the ruling and superintending authority over all, according to his own forced confession, "goes to and

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<sup>1</sup> 2 Cor. iv. 3, 4.<sup>2</sup> Luke viii. 11, 12.<sup>3</sup> 1 John ii. 16, 17.



fro in the earth, and walks up and down in it"<sup>1</sup>—no doubt with a view, not only of directing the numerous agencies under him, in their hellish designs, but also, as the original word imports, to run quickly, and with a hostile intent; and as Peter expresses it, "as a roaring lion," "seeking whom he may devour."<sup>2</sup> Innumerable also are his disguises, as well as his "wiles" and deceits, for entrapping the souls of men. As a "fowler," he "lays snares" for their souls;<sup>3</sup> as "an enemy," he "sows tares among the wheat;"<sup>4</sup> as "a liar," he "brings in," through "false prophets," "damnable heresies," with a view of stamping out the truth of God;<sup>5</sup> nay, he can even "transform" "himself" "into an angel of light," if so be that he might the more readily deceive the unwary.<sup>6</sup> But no matter what may be the form he may assume, or the mode in which he may work, the one end and object of all is the same—destruction and death. And therefore our Lord says, "I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."<sup>7</sup>

But blessed be God! "all things are naked and opened unto the eyes of Him with Whom we have to do:" "neither is there any creature"—and Satan himself, as well as all his hosts are but creatures—

<sup>1</sup> Job i. 7; ii. 2.      <sup>2</sup> 1 Peter v. 8.

<sup>3</sup> Psa. xci. 3; cxxiv. 7; 2 Tim. ii. 26.      <sup>4</sup> Matt. xiii. 25, 38, 39.

<sup>5</sup> 2 Peter ii. 1; 1 Tim. iv. 1.      <sup>6</sup> 2 Cor. xi. 14.      <sup>7</sup> Luke xii. 4, 5.

“that is not manifest in his sight.”<sup>1</sup> All Satan’s restless machinations against the truth of God, as well as all his subtle schemes for opposing Christ’s kingdom in the world, are, therefore, foreseen, and provided against; and they will at length be utterly frustrated and brought to naught. For, thus it is written, “Hell” (Sheol) “*is naked before Him, and destruction*” (Abaddon) “*hath no covering.*”<sup>2</sup> “Hell” (Sheol) “and destruction” (Abaddon) “*are before Jehovah: how much more the hearts of the children of men.*”<sup>3</sup> And “for this purpose the Son of God was manifested, that He might *destroy* the works of the devil.”<sup>4</sup> Notwithstanding, therefore, that when he is “cast down” from the heaven “into the earth, and his angels are cast out with him,” he “comes down unto” “the inhabitants of the earth and of the sea,” “having great wrath, because he knoweth that he hath but a short time,” and both as a furious “dragon,” and as a hissing “serpent,” seeks to “persecute” and “destroy”;<sup>5</sup> and notwithstanding also that his creature Antichrist, when he also hears “tidings out of the east and out of the north,” that “shall trouble him,” “shall” then “go forth with great fury to destroy and utterly to make away many;”<sup>6</sup> yet the hellish and destructive career of both of them shall at length come to an end: for “Jehovah shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the

<sup>1</sup> Heb. iv. 13.<sup>2</sup> Job xxvi. 6.<sup>3</sup> Prov. xv. 11.<sup>4</sup> 1 John iii. 8.<sup>5</sup> Rev. xii. 9, 10, 12, 13—17.<sup>6</sup> Dan. xi. 44.

flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of Jehovah shall the Assyrian be beaten down, which smote with a rod.”  
“For Tophet is ordained of old ; yea, for the king it is prepared ; He hath made it deep and large ; the pile thereof is fire and much wood ; the breath of Jehovah like a stream of brimstone, doth kindle it.”<sup>1</sup>

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<sup>1</sup> Isa. xxx. 30, 31, 33.

## CHAPTER III.

### THE HISTORY OF SATAN.

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#### SECTION I.

#### *SATAN, AS THE DEVIL, THE ORIGINATOR OF SIN.*

HAVING now, therefore, fully established the *personality* of Satan, of which no one who reads, and believes in, the Scriptures, can have any manner of doubt; I pass on to consider his history, so far as it is revealed to us in the Divine Word. And in considering the history of Satan, we must necessarily touch upon the origin of sin; for this is a subject which is essentially connected with Satan himself, with whom it originated.

Now, however we may seek to account for the origin of sin, one thing at least is clear, that Jehovah is overruling this awful calamity for the manifestation of His own glory. The purpose of God in creation, in providence, and pre-eminently in redemption, seems to have been self-manifestation; or the revelation of Himself, in all His glorious attributes, to His adoring creatures.

The ever-blessed God is essential truth, "a God of truth and without iniquity, just and right is He:"<sup>1</sup> and,

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<sup>1</sup> Deut. xxxii. 4.

therefore, all His actings are settings forth and manifestations of the truth. God “created all things by Jesus Christ:”<sup>1</sup> Who is “the brightness” of the Father’s “glory, and the express image of His Person”<sup>2</sup>—the perfect manifestation of the truth—even “truth” itself.<sup>3</sup> All created intelligences, therefore, as they originally came from the hands of the Godhead, were emanations from, and exhibitions of, the truth; and they all stood in the truth.

When, therefore, that mighty, but now fallen, angel, the devil, “lifted up with pride, fell into condemnation,”<sup>4</sup> he “abode not in the truth;” but became the very antipodes of truth—“a liar and the father of it.”<sup>5</sup> And now, no longer manifesting in himself any light of truth, he was instantly cast down from the dazzling brightness of God’s revealed presence; and he “fell from heaven like lightning.”<sup>6</sup> This act was essential for the vindication of the Divine glory; and it then brought out a farther manifestation of the Godhead: for it exhibited to “the elect angels”<sup>7</sup> a terrible example of the inflexible Justice, as well as a further manifestation of the infinite Holiness of God: which would then appear in awful contrast to the filthiness of the now lost, and “unclean spirit.”

That sin originated with Satan himself, the Scriptures very plainly assert: for they tell us that “the devil sinneth *from the beginning*:”<sup>8</sup> and that this begin-

<sup>1</sup> Eph. iii. 9.<sup>2</sup> Heb. i. 3.<sup>3</sup> John xiv. 6.<sup>4</sup> 1 Tim. iii. 6.<sup>5</sup> John viii. 44<sup>6</sup> Luke x. 18.<sup>7</sup> 1 Tim. v. 21.<sup>8</sup> 1 John iii. 8.



ning had reference to the beginning, or origin of *sin only*, is also plain; not only from the form of expression, which is *not* (as in John i. 1) *ἐν ἀρχῇ*, but *ἀπ' ἀρχῆς*; as also because the Scriptures themselves likewise shew us, that there was a time, when sin was not. For when God “laid the foundations of the earth,” “*the morning stars sang TOGETHER, and ALL the sons of God shouted for joy*”<sup>1</sup>—a passage, which taken in connexion with that celebrated passage in the 14th Chapter of Isaiah, would seem to show that Satan was then among them in an unfallen state. For, in that passage, the Spirit of God, in apostrophizing Satan himself, in the person of the Antichrist, who will be indwelt of Satan, thus addresses him:—“How art thou *fallen from heaven, O Lucifer*” (i.e. “*day-star*,” margin), “Son of the morning!” (or, as Young translates it, “O shining one, Son of the Dawn!”) “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne ABOVE *the stars of God*: I will ascend above the heights of the clouds: I will be *like the Most High*. Yet thou shalt be brought down to Sheol, to the sides of the pit,”<sup>2</sup> that is into “the abyss,” “in the heart of the earth,” where Satan is to be shut up at Christ’s second coming.<sup>3</sup> And that Satan himself is addressed in this passage, as well as the Antichrist, in whom he will then dwell, seems to me to be clear from the address itself: for as there are portions of it which can only apply to Antichrist, so there are others, which can only apply to

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<sup>1</sup> Job xxxviii. 7.

<sup>2</sup> Isa. xiv. 12—15.

<sup>3</sup> Roman x. 7; Matt. xii. 40; Eph. iv. 9; Rev. xx. 3.

Satan: just as in Jehovah's judgment, in Gen. iii. 14, 15, upon Satan, who had then entered the body of the serpent for the purpose of tempting Eve, there are parts of it which refer to the serpent, whose body he had made use of for his hellish purposes, and with which he had thus for a time identified himself; and there are other parts which can, and which most assuredly do, only apply to Satan himself.

But the Scriptures not only shew us that sin originated with Satan: they likewise tell us what particular sin it was which formed the germ, if I might so say, or the foundation and beginning of all other sins. For Paul, when writing to his "son Timothy," relative to "the Office of a Bishop," or Overseer, tells him that he must not be a "novice," or, as the margin has it, "one newly come to the faith:" "lest being lifted up with pride, he fall into the condemnation of the devil."<sup>1</sup> Our blessed Lord Jesus, likewise, when "the Seventy" were in danger of being thus inflated, in consequence of their success against the adversary; when they "returned" to Him "with joy, saying, Lord, even the demons are subject unto us through Thy Name;" cautioned them as to the danger of this very sin, by reminding them that the sin of pride was the evil parent, as it were, of every other sin; and that He was in heaven, when sin first manifested itself in this form in "Satan" himself, and that He "saw" him "fall" from thence "like lightning." And He would thus warn

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<sup>1</sup> 1 Tim. iii. 6.

them against resting in “knowledge” and in “gifts,” which have a natural tendency to “puff up” the possessor of them in his own sight, and to inflate him with the devil’s sin of pride, which thus originated; and would urge them rather to seek for more grace, and to “rejoice” in Himself alone, and that their “names were written in heaven,”<sup>1</sup> “in the Lamb’s book of life,”<sup>2</sup> “from the foundation of the world.”<sup>3</sup>

Pride then was the first sin; and it is, therefore, the parent and source of all other sins: for pride is the setting up of oneself against God. And consequently “sin” itself, is, as the apostle says, in its very nature and essence, “lawlessness,” *ἀνομία*;<sup>4</sup> or the setting up of one’s own will against the will of the ever-blessed God—a hellish, and hateful principle, which would un-god God Himself; and which is concentrated and *spiritualized* (if I might so say) in Satan himself, as it will ultimately be *embodied* likewise in his creature Anti-christ. And therefore it is said, “*Only* by pride cometh contention:”<sup>5</sup> which of course arises from the clashing of one will against another. And “Jehovah of Hosts hath,” therefore, “purposed to stain the pride of all human glory, and to bring into contempt all the honourable of the earth:”<sup>6</sup> because they will ultimately be found arrayed against Himself and His Christ, to Whom alone all glory is to be given.<sup>7</sup>

We have a further reference to this subject, in

<sup>1</sup> Luke x. 17—20.

<sup>2</sup> Rev. xxi. 27.

<sup>3</sup> Rev. xiii. 8.

<sup>4</sup> 1 John iii. 4.

<sup>5</sup> Prov. xiii. 10.

<sup>6</sup> Isa. xxiii. 9.

<sup>7</sup> Psal. ii.; Rev. xi. 15, 17, 18; Dan. vii. 13, 14.

that other remarkable passage in the 28th Chapter of Ezekiel, where the Divine Spirit again apostrophizes Satan in the person of the Antichrist, as the head of that great godless confederacy of the last days:—"Thus saith the Lord Jehovah; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down among the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee."<sup>1</sup>

Comparing, then, this passage with the passage from Isaiah, which I have already referred to, and bearing in mind the principle already laid down—a principle which can not only be fully established from Gen. iii., 14, 15, but which seems to me to be extended also to many other like prophetic utterances, which, primarily referring to an event then shortly to come to pass, is

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<sup>1</sup> Ezek. xxviii. 12—15, 17.

extended beyond this to a final one, in which the prophecy would then only be fully accomplished—we learn, that when Satan was first created, he was not only “full of wisdom, and perfect in beauty,” but he was also “perfect in his ways” (*i.e.*, without sin): and that “his heart became lifted up” (or inflated with pride) “because of his beauty:” when his “wisdom” became “corrupted,” and “iniquity,” *עֲוֵה*, perverseness, or perversity (*i.e.*, self-will), was then “found in him”:—or, in other words, that an overweening sense of his own importance, in consequence of his possession of so many excellencies, was the first step which led to that overt act of rebellion, which was the cause of his ruin.

Sin, therefore, originated with Satan himself: who, like the man in the fable, has made his man, and his man masters him. For what is now the whole end and object of Satan’s being? Is it not to extend to the utmost the kingdom and dominion of his master, sin? For “whosoever committeth sin,” said our Lord, “is *the slave*,” *δοῦλός*, “of sin.”<sup>1</sup> And the biggest sinner must, therefore, of necessity be the biggest slave. Satan is, therefore, the most awful slave in the universe: for that monster sin, his master, rules him with a rod of iron; and forces him onward in his mad career. Does he propose any rest or ease then to himself, in his desperate opposition to the Christ of God? None whatever: for he knows full well that every stroke which he aims at the glorious Godhead,

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<sup>1</sup> John viii. 34.



will only recoil with tenfold fury upon his own head : yet he perseveres. Why? Because sin has him firmly in its iron grasp ; and impels him madly forward in his ever downward course. Oh ! when we look at Satan, and think of the awful depth of degradation and misery, to which sin has brought him, we may well start back with horror at the contemplation of sin itself : and oh, how should we bless the Christ of God, Who came “to put away sin by the sacrifice of Himself ;”<sup>1</sup> and Who has promised to “subdue our iniquities,” and to “cast all” our “sins into the depths of the sea.”<sup>2</sup>

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## SECTION II.

### HOW SIN ITSELF ORIGINATED.

WE have seen that sin originated with Satan, and that the thought of pride in the breast of that mighty angel, was *the cause*, which led to the first overt act, which ultimately proved to be, his ruin. But what was *the occasion* that first provoked the exercise of this evil? Do the Scriptures reveal anything on the subject, which might lead us to infer what it was? I cannot but think that they do : and I will now, therefore, proceed to give my reasons for so thinking.

It seems to me from a careful perusal of the Scrip-

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<sup>1</sup> Heb. ix. 26.

<sup>2</sup> Micah vii. 19.

tures, that there are grounds for inferring, (although one would not venture to affirm it as an *absolute fact*: because there is no *positive* statement in the Word to that effect,) that the occasion which provoked the exercise of this evil in Satan, was the revelation that the Second Person in the Divine Trinity should take into His Godhead a nature “a little lower than the angels”;<sup>1</sup> and that “all the angels of God” should “worship Him” as such: as they were afterwards expressly commanded to do;<sup>2</sup> and that Satan’s pride revolted at the thought of having to bow down to Him in this form. But whether it were this particular revelation, which was the occasion of this evil, or not; it seems to me almost to amount to a moral certainty, that it must have arisen from some dissatisfaction occasioned by some act or utterance of, or with reference to, the Christ of God, which provoked that dark thought of pride, which at length issued in a slanderous accusation against Him, and led to that overt act of rebellion, that was the cause of his ruin. For as we have seen, that it was as “*the devil*” (or the slanderer and false accuser) that “the wicked one” “put it into the heart of” Judas Iscariot “to betray” his Master; and that it was as “*Satan*” (or the adversary), that he “entered into” him, and forced him to carry out his purpose: so it was as “*the devil*,” that “the wicked one” was said to have “sinned from the beginning;” and it was as “*Satan*,” that our Lord said He saw him “fall from

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<sup>1</sup> Heb. ii. 9.<sup>2</sup> Heb. i. 6.

heaven like lightning." Moreover it is as "*the devil*," that his "works" are said to be "destroyed": for "for this purpose the Son of God was manifested, that He might destroy the works of the devil:"<sup>1</sup> from whence I think we may fairly infer, that our Lord Jesus will not only effectually dispose of the lying slander first uttered by "the evil one" against Himself as the Christ of God; but that He will also utterly eradicate from out of the whole of the "new creation" of God every trace of the devil's works: for the word "destroy" here, *λύσῃ*, means to loosen, dissolve, sever, demolish; and so finally remove for ever, or, in one word, *undo*, the whole of what the devil had vainly attempted to accomplish in his mad rebellion against the ever-blessed God Himself, as "the Son of God."

Let us see then what the Scriptures themselves say on this subject. "God is a Spirit;"<sup>2</sup> and, as such, He "fills heaven and earth"<sup>3</sup>—nay, "the heaven of heavens cannot contain Him"<sup>4</sup> and "in Him we live and move and have our being."<sup>5</sup> As a spirit, therefore, He is "invisible."<sup>6</sup> Nevertheless He must have revealed Himself in some form or another: and our Lord tells us that He revealed Himself in and through, Himself as the Son. "No one," *οὐδεὶς*, "hath seen God *at any time*; the only begotten God" (for such is the true reading<sup>7</sup>), "which is in the bosom of the Father, He," *ἐκεῖνος*, "He Himself hath made Him known," *ἐξηγήσατο*, or, "revealed

<sup>1</sup> 1 John iii. 8.<sup>2</sup> John iv. 24.<sup>3</sup> Jer. xxiii. 24.<sup>4</sup> 1 Kings viii. 27.<sup>5</sup> Acts xvii. 28.<sup>6</sup> 1 Tim. i. 17; Heb. xi. 27.<sup>7</sup> See Tregelles in loc.

Him.”<sup>1</sup> We can never know God then, *out of Christ*; and we can never see God, but *in Christ*. “He that hath seen Me,” says He, “hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.”<sup>2</sup> Hence He is “the brightness of” the Father’s “glory, and the express image of His Person”<sup>3</sup> — “the image of the *invisible* God, the firstborn of every creature”; not of course as a creature Himself: for it is immediately added, “for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist.”<sup>4</sup>

Hence He says, “All things are delivered unto Me of My Father”—for “I and My Father are one”<sup>5</sup>—“and no one,” οὐδεὶς, “knoweth the Son, but the Father; neither knoweth any one,” τὸς, “the Father, save the Son, and he to whomsoever the Son will reveal Him.”<sup>6</sup> And therefore He says again, “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent.”<sup>7</sup> For “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them”<sup>8</sup>—as indeed God

<sup>1</sup> John i. 18.<sup>2</sup> John xiv. 9, 10.<sup>3</sup> Heb. i. 3.; see also 2 Cor. iv. 4.    <sup>4</sup> Col. i. 15, 16.    <sup>5</sup> John x. 30.<sup>6</sup> Matt. xi. 27.<sup>7</sup> John xvii. 3.<sup>8</sup> 2 Cor. v. 19.

always was in Christ, and always will be; and we shall never know or see Him, in any other manner.

But the question arises, *in what "form"* was the Lord Himself revealed to the heavenly hosts, before He took our humanity into His Godhead? Was it in the *angelic* form? It is quite clear that this was the form, in which He is set forth in the Old Testament Scriptures, as well as the form, in which He appeared to the Old Testament saints. "Behold, I send an Angel before thee," said God to the Israelites on their deliverance from Egypt, "to keep thee in the way, and to bring thee into the place which I have prepared: Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My Name is in Him."<sup>1</sup> This angel was of course Jehovah Jesus, the angel of the Covenant; and He is thus spoken of by the prophet Isaiah, "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them."<sup>2</sup> This the Apostle calls a tempting of *Christ*: for speaking of this period he says, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."<sup>3</sup>

It was He, Who, as "the Angel of Jehovah, called unto Abraham out of heaven," and said, "By Myself

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<sup>1</sup> Exod. xxiii. 20, 21.

<sup>2</sup> Isa. lxiii. 9, 10.

<sup>3</sup> 1 Cor. x. 9.



have I sworn, saith Jehovah," "that in blessing I will bless thee."<sup>1</sup> It was He, Who appeared unto Isaac and Jacob, and blessed them:<sup>2</sup> and Jacob on his death bed thus spoke of Him, "God, before Whom my fathers Abraham and Isaac did walk, the God that fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads."<sup>3</sup> It was He, Who, as "the angel of Jehovah, appeared unto" Moses "in a flame of fire out of the midst of a bush;" and Who, as "God, called unto him out of the midst of the bush."<sup>4</sup> It was He, Who, as "the Angel of Jehovah," appeared to Manoah and his wife; and Who, on being asked His Name, replied, "Why askest thou thus after My Name, seeing it is secret" (margin "wonderful"),<sup>5</sup> *וַיֵּאמָר*; the adjectival form of the word, which is translated "wonderful" in Isaiah ix. 6, "Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." Finally, it was He, Who, as "Jehovah, came and stood, and called," the infant Samuel: for "Jehovah revealed Himself to Samuel in Shiloh, by the word of Jehovah"<sup>6</sup>—which is one of our blessed Lord's own titles: "for the Word was made flesh, and tabernacled," *ἐσκήνωσεν*, "among us, (and we beheld His glory, the glory as of the Only begotten of the Father) full of grace and truth."<sup>7</sup>

<sup>1</sup> Gen. xxii. 15—17.<sup>2</sup> Gen. xxvi. 2, 12, 24; xxviii. 11—15;

xxxii. 24—30.

<sup>3</sup> Gen. xlviii. 15, 16.<sup>4</sup> Exod. iii. 2—4.<sup>5</sup> Jud. xiii. 18.<sup>6</sup> 1 Sam. iii. 10—21.<sup>7</sup> John i. 14.

But we have an instance of our Lord having been worshipped in this form by the angelic host likewise. For the prophet Isaiah tells us that "in the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the Seraphim: each one had six wings; with twain he covered his face," in the lowliest posture of adoration, "and with twain he covered his feet," as if unworthy even to execute His glorious behests, "and with twain he did fly," and yet with the most loving alacrity to fulfil them. "And one cried unto another," or, as the margin has it, "this cried to this," as if echoing back His praises, "and said, Holy holy, holy, is Jehovah of Hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."<sup>1</sup> And who was this glorious Being, Who was thus worshipped by the angelic host? It was none other than Jehovah Jesus Himself: for the Evangelist, when referring to the unbelief of the Jews, notwithstanding all the miracles that the Lord Jesus had done among them, thus speaks of this event:—"But though He had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded

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<sup>1</sup> Isa. vi. 1—4.

their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, *when he saw His glory, and spake of Him.*"<sup>1</sup>

We have here then a clear intimation of our Lord having been worshipped, by the heavenly host, in the angelic form: and, if this were the form in which He was worshipped in heaven, it was no doubt in a form vastly more exalted and glorious than that even of the highest of the angelic host themselves: for as it was said of Him, "Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness," or lawlessness, (as we have seen it rendered in the New Testament<sup>2</sup>): "therefore God, Thy God, hath anointed Thee with the oil of gladness *above Thy fellows.*"<sup>3</sup> So even in this, as in every other respect, no doubt, it was essential that He should "*in all things*" "*have the pre-eminence.*"<sup>4</sup> And if the revelation that He should take into His Godhead, a form "a little lower than the angels," were made in heaven; bearing in mind the Scriptures which have been already brought forward, and considering the intense hatred of Satan to the Christ of God, and the revealed purpose of Christ to destroy his works; we can easily see, how such a revelation might stir up the thought of pride in the heart of him, who was "the chief of the ways of God," and

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<sup>1</sup> John xii. 37—41.<sup>2</sup> Heb. i. 9.<sup>3</sup> Psa. xlv. 7.<sup>4</sup> Col. i. 18.

who might deem it derogatory to his dignity to bow down to one in a form even *lower* (as it would be), than *the lowest* of the angels themselves: and (if this were so,) the slanderous utterance he gave vent to, whatever it was, that one in such a form ought not to rule the universe, would be explained; as well as the overt act, to attempt to “exalt” his “*throne above the stars of God,*” and to “*be like the Most High*”<sup>1</sup> which followed it. We can also more clearly understand, why the command should have been given, “Let all the angels of God worship Him;” why such awful siftings of the Christ of God Himself, were permitted even to His great adversary, and under every conceivable advantage to himself; and why such stress is laid in the Scriptures, after that infinitely blessed One had, as He Himself asserted, “overcame,”<sup>2</sup> of his exaltation far above even the highest of the angelic host themselves. For when “He raised Him from the dead,” He “set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet”<sup>3</sup>—“*angels and authorities and powers being made subject unto Him.*”<sup>4</sup>

But the question arises, when was this command, “Let all the angels of God worship Him,” *first* given? That *all* the angels of God worshipped Him, as the Son of God, before the existence of sin, is certain; and that

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<sup>1</sup> Isa. xiv. 13, 14.    <sup>2</sup> Rev. iii. 21.    <sup>3</sup> Eph. i. 20—22.    <sup>4</sup> 1 Pet. iii. 22.

this particular command had reference to the man Christ Jesus; and had therefore been given in consequence of His having taken our manhood into His Godhead, is equally certain: for this is revealed. For the apostle tells us, in his Epistle to the Hebrews, when setting forth the glories of Jehovah Jesus, that "*when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him.*"<sup>1</sup> Now this passage of Scripture does not occur in our version of the Hebrew Bible, but it is a quotation word for word from the Septuagint version of Deut. xxxii. 43, the whole of which is as follows:—"Rejoice ye heavens with Him, *and let all the angels of God worship Him*; rejoice ye Gentiles with His people, and let all the saints of God strengthen themselves in Him; for He will avenge the blood of His sons, and He will render vengeance, and recompence to His enemies, and will reward them that hate Him; and the Lord shall purge the land of His people." Now this passage clearly refers to the second coming of our Lord Jesus Christ to this earth; and in this respect, it exactly agrees with the parallel passage in Psalm xcvii., which is a Millennial Psalm, "The hills melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the people see His glory. Confounded be all they that serve graven images, that boast themselves of idols: *worship Him, all ye gods*; which the lxx. translate,

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<sup>1</sup> Heb. i. 6.



"*worship Him, all ye His angels.*" "Zion heard and was glad; and the daughters of Judah rejoiced because of Thy judgments, O Jehovah. For Thou, Jehovah, art high above all the earth: Thou art exalted far above all gods."<sup>1</sup> Whether, therefore, the command had been given before or not; these passages at least prove that it will be given, or *repeated*, at the second coming of the Lord: when He will "take to" Him His "great power, and reign" over this earth.<sup>2</sup>

Faithfulness obliges me to say that the above seems to me to be the correct rendering of these passages: but then it does not of course follow that, because the command that all the angels of God should worship the Christ of God, when He comes *again* into this world as "the Son of Man," will then be given, that such a command had never been given *before*: (although in the absence of any positive statement of the fact, we could not of course *absolutely* say that it had:) for the inference seems to me to be the other way: for if such a command will then be given only for the *first* time, *after* the angels have worshipped Him as such for now near 2000 years, it seems remarkable that it should not also have been given, when "the first begotten" was *first* "brought into the world," at His incarnation. The passage in Deut. also of course shews that the command itself was mentioned in the Scriptures near 1500 years even before our Lord's *first* coming, and, therefore, before He was "manifested in the flesh;"<sup>3</sup> while the

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<sup>1</sup> Psa. xevii. 5—9.

<sup>2</sup> Rev. xi. 15—18.

<sup>3</sup> 1 Tim. iii. 16.

revelation of the fact itself was communicated in Eden, near 6,000 years ago. Whether this revelation had been made before, or not, must of course, therefore, in the absence of direct proof, remain an open question: nevertheless I cannot but think that the inference that it *had* been, is very strong: and this is as far as reverence for the Divine Word will allow me to carry it. And I would, therefore, only say, that *if* the purpose of God in this respect had been revealed in heaven before sin entered; then the very revelation of the fact, that the Son of God should take into His Godhead a nature “a little lower than the angels,” proved to be the occasion of sin itself, and consequently of the introduction of that sin into the world, for the atonement of, and extirpation of which, out of the hearts of His people, the Son of God Himself “was made flesh, and tabernacled among us:”<sup>1</sup> because it is expressly said that “Jesus” “was made a little lower than the angels *for the suffering of death*”; “that He by the grace of God should taste death for every one,” *ὑπερ πάντων, i.e.,* of the “many sons,” “the children,” His “brethren,” who were to be “sanctified” and made “one” with Him.<sup>2</sup> Just as the very “*giving*” of the Son by the Father to the world,” led to His rejection and crucifixion; as Peter charged the Jews in his day, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”<sup>3</sup>

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<sup>1</sup> John i. 14.

<sup>2</sup> Heb. ii. 9—11.

<sup>3</sup> Acts ii. 23.

Nevertheless, whatever the facts may have been, *this* we safely can affirm, (1) That although it would seem to be impossible for any creature, however exalted, to stand for ever alone in his own creature strength, yet as God is infinitely holy, just and good, the cause of any creature's fall does *not* lie in God, but in the creature himself: who is justly, therefore, punished for his own sin; and (2) That as we do not know all the circumstances connected with the case, we cannot form a perfect judgment respecting it; and that much is hidden from us in the wisdom of God, for the exercise of our faith, and heart-trust in God Himself; and that when we "know hereafter" what we "know not now," we shall then fully see and realize, what we have every reason for believing now, that "the Judge of all the earth" cannot but "do right";<sup>1</sup> and that "God" is not "unrighteous Who taketh vengeance:" "for then how shall God judge the world"<sup>2</sup>—a fact, which will ultimately be proved to a demonstration to the whole universe, aye, and to the utter condemnation and confusion even of the great "adversary" himself!

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<sup>1</sup> Gen. xviii. 25.

<sup>2</sup> Rom. iii. 5, 6; See also Job viii. 3; xxxiv. 17; xl. 8

## CHAPTER IV.

THE HISTORY OF SATAN (*Continued*).

## SECTION I.

*THE INTRODUCTION OF SIN INTO THE WORLD.*

AS we have seen that the purpose of God in all His glorious works is self-manifestation, Creation must have been designed by Him as a platform, whereon to exhibit the glories of Divine Redemption. Indeed, this purpose is expressly stated in the Word itself. Thus we read, that "God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together in the heavenlies in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."<sup>1</sup> And, therefore, redemption will form the chief theme of praise throughout eternity; as we learn from that passage in the Revelation, which gives

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<sup>1</sup> Eph. ii. 4—9.

us a vision of the glorified in heaven, after the second coming of the Lord Jesus Christ. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast *redeemed us to God* by Thy blood *out of* every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."<sup>1</sup> Consequently, in the Divine counsels, as we are also taught by the Word, Redemption took the precedence of Creation; or, in other words, creation was planned for redemption itself. For it is expressly said, that "God" "chose" His *redeemed* ones in Christ, "*before the foundation of the world*;" "to the praise of the glory of His grace:"<sup>2</sup> "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus *before the world began*."<sup>3</sup> Hence the ascription of the redeemed in glory, "Thou art worthy, O Lord, to receive glory, and honour, and power: for Thou hast created all things, and *for Thy pleasure* they are and were created."<sup>4</sup> Hence again, although the purpose of God, the Son, to take into His Godhead a nature "a little lower than the angels," had been revealed long before; yet when the accomplishment of that purpose was to be effected, it is expressly said, that "Jesus was made a little lower than the angels *for the suffering of death*;"<sup>5</sup> or, in other words, with a view of carrying out God's great plan of *redemp-*

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<sup>1</sup> Rev. v. 9, 10.      <sup>2</sup> Eph. i. 4, 6.      <sup>3</sup> 2 Tim. i. 9.

<sup>4</sup> Rev. iv. 11.      <sup>5</sup> Heb. ii. 9.



tion: as indeed it is said also in another place, that “when the fulness of the time was come, *God sent forth His Son*, made of a woman, made under the law, to *redeem* them that were under the law, that we might receive the adoption of sons.”<sup>1</sup>

Now, as all things were created by Christ Jesus; so the Scriptures reveal God’s eternal purpose to “gather together in one,” or to head up “all things in” Him.<sup>2</sup> And as a manifestation and pre-intimation of this, Adam was created “in the image of God;”<sup>3</sup> “the figure,” *τύπος*, type, or representation, “of Him who was to come;”<sup>4</sup> wearing the very nature, and taking the very form, in which the Godhead was afterwards to be eternally manifested to the redeemed. He was, moreover, placed as head over all things, under God—the Ruler and Governor of all.

With a view, however, of proving to the universe the impossibility of any creature standing by his own power, much less at the head of creation; and as a final and conclusive demonstration of the utter instability of the creature, as such; while he was created in innocence, with ample powers of obedience, he was yet, at the same time, left wholly to his own free will. Nevertheless, he had no wants or desires ungratified; and he was absolutely ignorant even of the existence of evil. He was left, likewise, with the smallest possible acknowledgment of his dependence upon God, and that even of a negative character; and it was fenced in, more-

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<sup>1</sup> Gal. iv. 4, 5.

<sup>2</sup> Eph. i. 10.

<sup>3</sup> Gen. i. 27.

<sup>4</sup> Rom. v. 14.

over, with the most tremendous penalties: so that he might have no inducement whatever for compliance: in order that the test might be complete and perfect. We all know the result of that trial. The restless adversary approached the "weaker vessel"; and as a "serpent," "beguiled Eve through his subtlety":<sup>1</sup> and although "Adam" himself "was not deceived," as his wife had been,<sup>2</sup> yet he sinfully yielded to her evil solicitations, and fell from his high supremacy, and thus "brought death into the world and all our woe." And so "by one man sin entered into the world, and death by sin," "and death passed upon all men:"<sup>3</sup> and thus by "one man's disobedience the many," οἱ πολλοί, *i.e.*, who stood in him as their federal head, "were constituted sinners."<sup>4</sup> And since the sovereignty of the world had been formally committed by God to Adam,<sup>5</sup> he hereby traitorously gave it up into the hands of Satan himself, who thus became "the prince of this world:" and "had it not been for redemption, he might have retained possession of it as a revolted province from God;" if indeed such a thing *could* have been possible; which of course it was not.

As the first Adam, therefore, now no longer exhibited in himself the light of Divine truth; he likewise, and all his race with him, and in him, were, as such, forever cut off from the source of truth, and were condemned as "liars" to eternal separation from God's presence.<sup>6</sup> Hence it is now said, with truth, of all man-

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<sup>1</sup> 2 Cor. xi. 3.    <sup>2</sup> 1 Tim. ii. 14.    <sup>3</sup> Rom. v. 12.    <sup>4</sup> Rom. v. 19.

<sup>5</sup> Gen. i. 28; ii. 19, 20.

<sup>6</sup> Rom. iii. 4; Rev. xxi. 8.

kind by nature, that “they go astray *as soon as they be born*, speaking lies:”<sup>1</sup> for our whole nature since the fall, is a lie and a libel against God: Who is infinite truth.

But now was revealed, to the eternal confusion of the adversary, who had been the means of bringing this fearful calamity upon the lost race, a further and most wondrous manifestation of the Godhead. It was then disclosed, to the comfort and consolation of the lost ones, that, notwithstanding their fearful apostacy, there was still hope for them in God; that, although Adam and all his race, as such, were for ever put on one side, Jehovah had chosen, as Head of the new creation of God, His own Divine Son; in Whom failure was impossible—One Who would take the very nature of the fallen ones, yet without sin; and “through death”—the very death which they had merited—would “destroy him, who had” thus “obtained the power of death over” them, “that is, the devil;”<sup>2</sup> and would thus “gather together in one” all the new creation of God, in union with Himself in God for ever. And thus was there opened out to the “angels who desire to look into these things”<sup>3</sup>—and the reason for such a desire seems to me to be founded upon their delight to witness how triumphantly the Christ of God would thus defeat the subtle machinations of the adversary—in further manifestation of the Divine glory, not only the boundless love, but also the unfathomable *mercy* of our God: an

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<sup>1</sup> Psalm lviii. 3.

<sup>2</sup> Heb. ii. 14.

<sup>3</sup> 1 Peter i. 12.

attribute of the Godhead, which until then could not have been fully revealed: because, although the *love* of God may respect man as His creature, it is the *mercy* of God alone that can respect him as His *fallen* creature: and until then *justice* only had been dealt out, and *not* mercy, to the fallen creature of God. And hereby also Satan himself would begin to perceive more clearly, the desperate, nay the utterly hopeless character, of the contest in which he had embarked.

Now, *if* the evil one had ever before had any connexion whatever with this earth, or even with any headship of any other world under God—for we read of some “angels which kept not their first estate,” (or “principality,” margin,) “but left their own habitation”<sup>1</sup>—we can easily perceive how his pride would have been wounded to see another being, and that one of an inferior nature to himself, taking his place, or occupying the position as head over all things under God; and we can see at once how intensely the enmity of his heart would be called out against him in consequence, and how maliciously he would plot for, and compass, his ruin.

Moreover, as we have seen that justice only had hitherto been dealt out to the fallen; and the Divine “mercy,” an attribute in which “God delighteth,”<sup>2</sup> had not then been fully revealed; Satan no doubt thought that if he could only seduce our first parents into sin, he would necessarily involve them in the same everlast-

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<sup>1</sup> Jude 6.<sup>2</sup> Micah vii. 18.

ing condemnation as himself; and he would thus gain the supremacy over this earth likewise. That he did thereby gain a *quasi* possession of the earth, we know: because our Lord, as we have seen, styles him, “the prince,” or, ruler, “of this world”;<sup>1</sup> and that he thus succeeded in introducing *his* seed also into the world, through the woman, is also true: for this is expressly stated immediately after the fall;<sup>2</sup> and the first man who was born is said to have been “out of the wicked one.”<sup>3</sup> Indeed the irreconcilable antagonism, and consequent perpetual contest, between these two seeds, form the subject of all revelation—a subject moreover, upon which prophecy almost exclusively treats.

Little, however, did the devil think, when he was the occasion of bringing sin into the world, and thus *partially* subjecting it to himself—for he never has, and never will gain *complete* possession of it—that Jehovah had permitted this, in order that He might overrule the awful calamity, not only for the manifestation of His own glory; the inconceivable and eternal blessedness of those very beings whom Satan had thus seduced into sin, as well as of all the redeemed;—not only for the rescue of this world itself for ever from the grasp of the foul usurper; but likewise for the eternal condemnation, as well as the everlasting destruction, of the devil himself, and the final shutting of him up “in the abyss”—the inner centre of this very earth, over which he had thus sought in vain to reign.<sup>4</sup>

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<sup>1</sup> John xvi. 11.      <sup>2</sup> Gen. iii. 15, 16.      <sup>3</sup> 1 John iii. 12.

<sup>4</sup> Rev. xx. 1—3, 10; Mat. xii. 40; Rom. x. 7; Eph. iv. 9;  
Acts ii. 31.



## SECTION II.

*THE PURPOSES OF GOD IN CONNEXION THEREWITH  
UNFOLDED.*

IN the full revelation of Himself to His creatures, it seemed necessary, therefore, for Jehovah to demonstrate to the whole universe, in such a way that there could never again by possibility be any misapprehension or misconception of the truth, these essential verities :

1. That, inasmuch as God is “only wise”—a statement no less than three times repeated in the Scriptures<sup>1</sup>—there can but be one infinitely holy, Divine, and all-perfect will, the will of God Himself: for to assert otherwise would be to say, that God is not God, and that things might, therefore, be ordered better than they are, or have been.

2. As a consequence, that the least conceivable departure from that will, has a necessary tendency, and unless God prevent, most assuredly will, as in the case of all those who are not saved, issue in eternal separation from His presence, irremediable ruin, and black eternal death.

3. That all creatures, as such, however exalted they may be, are wholly incapable of standing in, or of themselves; much less of restoring themselves, after having fallen.

4. That “the flesh,” or fallen nature of man, is utterly corrupt and depraved; and that no amount of light,

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<sup>1</sup> Rom. xvi. 27; 1 Tim. i. 17; Jude 25.

knowledge, longsuffering or mercy extended towards it, on God's part, will in the least degree alter, amend, or improve it.

5. That nothing short of a "new creation" of God can meet man's lost and ruined state; and that all who are, or who ever will be saved, are, or shall be, "created" anew "in Christ Jesus unto good works, which God hath before ordained that" they "should walk in them."<sup>1</sup>

6. That, therefore, no creature, however exalted, can stand finally before God, but as he is elected for Christ, or in Christ, and stands either upon or in Him—"the elect angels"<sup>2</sup> upon—the "redeemed from among men,"<sup>3</sup> not only upon, but in, and one with Him likewise, and that for ever.

7. That such who are thus secured, are thereby secured to all eternity, and can never by possibility fall again; the redeemed themselves being, moreover, enclosed in God Himself—"Your life is hid with Christ in God."<sup>4</sup>

These then are most certainly some of the Divine verities, which have to be demonstrated, through God's dealings with this fallen world: and they will be demonstrated in their perfection; not only to the confusion of all adversaries, who will be forced to acknowledge the truth of them; not only to the admiration of "the elect angels," "who desire to look into these things"—"to the intent that now unto the prin-

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<sup>1</sup> Eph. ii. 10.    <sup>2</sup> 1 Tim. v. 21.    <sup>3</sup> Rev. xiv. 4.    <sup>4</sup> Col. iii 3.

cialties and powers in the heavenlies might be known by the church, the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord;”<sup>1</sup> not only to the eternal blessedness of the redeemed themselves; but chiefly and finally to the everlasting glory of the Triune Jehovah, Father, Son, and Holy Ghost; “to the praise of the glory of His grace, wherein He hath engraced,” ἐχαρίτωσεν, “us in the Beloved.”<sup>2</sup>

Now the Lord’s *purpose* to redeem His people was manifested immediately after the fall, when sentence was pronounced upon “that old serpent, which is the devil, and Satan:” for it was then promised that “the seed of the woman” should “bruise the serpent’s head”<sup>3</sup>—a promise, in which was wrapped up, as in a germ, the whole history of redemption itself. Nevertheless, as Satan had obtained a *quasi*-possession of the world through the treachery of Adam, if “the lawful captive” were to be “delivered,” he would have to be “delivered lawfully.”<sup>4</sup> The mode in which it was to be accomplished, must, therefore, be in strict conformity with the righteous claims of God’s governmental holiness and justice: which must be fully met and satisfied. If God were to be a Saviour, He must according to the very necessity of His being, be “a *just* God and a Saviour.”<sup>5</sup> If He would justify, He must be “just,” while He “justifies.”<sup>6</sup> “The law,” which had been

<sup>1</sup> Eph. iii. 10, 11.<sup>2</sup> Eph. i. 6.<sup>3</sup> Gen. iii. 14, 15.<sup>4</sup> Isa. xlix. 24, 25.<sup>5</sup> Isa. xlv. 21.<sup>6</sup> Rom. iii. 26.

broken, must not only be fully vindicated, but it must likewise be “magnified and made honorable,”<sup>1</sup> by such an obedience to its holy and righteous requirements, as no created intelligence could by possibility have rendered. Its awful curse, which had been justly merited, must likewise be borne by Him, Who was to stand as the Substitute and Surety of the redeemed.<sup>2</sup> And since “the devil” had obtained “the power of death” over them, He Who would free them from it, must Himself likewise also take part of the same.”<sup>3</sup>

Need I say that all this was met, and more than met in the Christ of God? For He only could by possibility have accomplished such a mighty work as this:<sup>4</sup> for the Being sinned against was infinite; therefore the Being making satisfaction must be infinite likewise: otherwise there would not have been an equivalent satisfaction. Again, the Being sinned against was God: therefore the Being making satisfaction must be God likewise, for the same reason: and indeed none but an infinite Being can be God. No mere creature could ever have made satisfaction to the Creator: for every creature is bound to glorify God to the utmost extent of his being: and what could he do more than this! But again the being sinning was man: and therefore the Being making satisfaction must be man likewise. 'Twas man that sinned; and man therefore must atone for sin. Hence the necessity for the incarnation, and for the sacrifice of Christ Himself upon the cross for

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<sup>1</sup> Isa. xlii. 21.<sup>2</sup> Gal. iii. 13.<sup>3</sup> Heb. ii. 14.<sup>4</sup> Eph. i. 19, 20.

our sins. And blessed be God, the work of Christ for us is now an accomplished fact. "It is *finished*."<sup>1</sup> For "having made peace through the blood of His cross," "He hath reconciled" us, who "were some time alienated and enemies in" our "minds by wicked works," "in the body of His flesh through death, to present" us "holy and unblameable and unreprieveable in His sight," &c.<sup>2</sup> "For as by one man's disobedience the many," who stood in Him as their federal head, "were constituted," κατεστάθησαν, "sinners: so by the obedience of the One shall the many," who also stand in Him as their federal head, "be constituted," κατασταθήσονται, "righteous."<sup>3</sup>

Hence this infinitely blessed One was to be a miraculous exception to all other men. For "the first man is of the earth, earthy: the second man is the Lord from heaven."<sup>4</sup> And, therefore, in the first Psalm, where He is *primarily* set forth to us, He is described first, *negatively*, as being utterly unlike any other man that ever lived; and therefore as having never for a single instant "walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful;"<sup>5</sup> a description which could not, in its *fulness* of meaning, ever apply to any other man on earth: because all other men are not only born in sin, and shapen in iniquity,<sup>6</sup> but are "transgressors from the womb;"<sup>7</sup> and even when justified, are "justified" as

<sup>1</sup> John xix. 30.<sup>2</sup> Col. i. 20—22.<sup>3</sup> Rom. v. 19.<sup>4</sup> 1 Cor. xv. 47.<sup>5</sup> Psalm i. 1.<sup>6</sup> Psalm li. 5.<sup>7</sup> Isa. xlviii. 8.



“ungodly :”<sup>1</sup>—and secondly, *positively*, as having ever “His delight in the law of Jehovah, and meditating therein day and night :”<sup>2</sup> for that “law” was “in His heart ;”<sup>3</sup> and it was there alone, without any “law of sin” whatever “in” His “members ;” as there is in all other men, even after they have been “born of God.”<sup>4</sup> For He was “holy, harmless, undefiled,” and “separate from sinners ;”<sup>5</sup> and “in Him is no sin.”<sup>6</sup> For never for a single instance, in the whole course of His holy life upon earth, did that Blessed One do a single thing to please Himself :<sup>7</sup> but as He Himself asserted, He “did *always* those things that pleased” His Father.<sup>8</sup>

Here then was God’s “righteous servant,” Who was to “justify many, and to bear their iniquities,”<sup>9</sup>—His “elect, in Whom His soul delighted”<sup>10</sup>—His “dearly beloved,” ἀγαπητός, “Son, in Whom He was well pleased”<sup>11</sup>—the One, Who, “though He was rich, yet for our sakes became poor, that we through His poverty might be rich”<sup>12</sup>—that glorious One, “Who, being in the form of God, thought it not robbery to be equal with God : but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.”<sup>13</sup> Hence when “God looked down from heaven upon the children of

<sup>1</sup> Rom. iv. 5.<sup>2</sup> Psalm i. 2.<sup>3</sup> Psalm xl. 8 ; Heb. x. 5—10.<sup>4</sup> Rom. vii. 21—25.<sup>5</sup> Heb. vii. 26.<sup>6</sup> 1 John iii. 5.<sup>7</sup> Rom. xv. 3.<sup>8</sup> John viii. 29.<sup>9</sup> Isa. liii. 11.<sup>10</sup> Isa. xlii. 1.<sup>11</sup> Matt. iii. 17.<sup>12</sup> 2 Cor. viii. 9.<sup>13</sup> Phil. ii. 6—8

men, to see if there were any that did understand, that did seek God," and He saw that there were "none righteous, no, not one," and that "they" had "altogether become filthy;" and "there were none that did good, no not one";<sup>1</sup> His eye lighted upon one miraculous exception—the only One in the whole world in Whom His soul could fully delight; and with Whom He could have the most perfect communion—"O righteous Father, the world hath not known Thee: but I have known Thee, and these" ("whom Thou hast given Me," whom I have "redeemed from among men," and who are now "one in us") "have known that Thou hast sent Me."<sup>2</sup>

Yes, the eye of infinite Justice and of awful Holiness looked down upon that glorious One, and followed Him through every track and avenue of His holy life—beholding Him as the Head, Surety, and Representative of His people, going through His whole life for them—and yet in every part obeying to the uttermost the law of God, which they had broken—that "law," which is "holy, and just, and good"<sup>3</sup>—fulfilling all its righteous requirements, and that not for Himself, but for them: and the searching eye of Omniscience itself could find no flaw in such an obedience: for it was infinitely and Divinely perfect. Yes, the holy will of "the *man* Christ Jesus" was thus so wholly bent to the Divine will in Him, that He knew and obeyed no other will; so that when the time came for Him to be "made a curse for

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<sup>1</sup> Psalm liii. 2, 3; Rom. iii. 10.

<sup>2</sup> John xvii. 25, 24, 21; Rev. xiv. 4.

<sup>3</sup> Rom. vii. 12.

us,"<sup>1</sup> having thus "learned *obedience*," as the Apostle says, "by the things which He suffered,"<sup>2</sup> He endured, not only without a murmur, but even with "*delight*,"<sup>3</sup> the most awful and inconceivable agonies. For, although His holy will was *manifested* in the garden of Gethsemane, yet it was only manifested to be *in perfect conformity to the Divine will*. "O My Father, if it be possible," said He, "let this cup pass from Me: nevertheless, *not as I will, but as Thou wilt*;"<sup>4</sup> and although that particular cup did pass from Him;<sup>5</sup> yet the cup of "wrath" did *not* pass from Him: for if He would have "the Bride," He must take her as she is; He must take her with all she has—her sin, her suffering, her death, her curse, her wrath, her punishment. *That* cup, therefore, did *not* pass from Him: but for *her* sake He took it and drank it to the very dregs. "It *pleased*" the Father "to bruise Him," and "to put Him to grief."<sup>6</sup> Then it pleased *Him*. "It pleased" the *Father* to "make His soul an offering for sin": then it pleased *Him*. "My God, My God, why hast Thou *forsaken* Me?" "But *Thou* art *holy*, O Thou that inhabitest the praises of Israel."<sup>7</sup> Here then is the atonement for all our guilt, the satisfaction for all our breaches of the holy law of God. Justice has been fully satisfied, all our debts have been honorably paid, and we have been lawfully acquitted; and as a proof of this, our glorious Christ has been raised from the dead: for "He was delivered

<sup>1</sup> Gal. iii. 13.<sup>2</sup> Heb. v. 8.<sup>3</sup> Psalm xl. 6—8; Heb. x. 5—10.<sup>4</sup> Matt. xxvi. 39.<sup>5</sup> See my "Outlines of Prophetic Truth," pp.

593—600.

<sup>6</sup> Isa. liii. 10.<sup>7</sup> Psalm xxii. 1, 3; Matt. xxvii. 46.

on account of," *διὰ*, "our offences; which had thus been laid upon Him;"<sup>1</sup> and He "was raised again on account of," *διὰ*, "our justification,"<sup>2</sup> which He had thus accomplished. And the blessed Spirit has been "sent down from heaven,"<sup>3</sup> to bear witness to this blessed truth, and to "make His abode with us;"<sup>4</sup> in order that He may take full possession of our whole being, and "conform us to the image" of that blessed "Son" Himself.<sup>5</sup>

Hence Satan was permitted, in the righteous providence of God, to sift our blessed Surety to the uttermost; and "Jesus," "being full of the Holy Ghost," was, therefore, "*led up of the Spirit*" into the wilderness *to be tempted of THE DEVIL.*"<sup>6</sup> But when "the Prince of this world came" to Him, he found "nothing in" Him to work upon;<sup>7</sup> and abashed and discomfited, he had to give up the contest in despair: and so he, who overcame "the first Adam" in a Paradise, was himself overcome by "the last Adam" in a "wilderness"! Hence we read, that "when the devil had ended all the temptation, he departed from Him for a season," *ἄχρι καιροῦ, usque ad tempus*, i.e. until a more favorable opportunity for himself. "And Jesus" then "returned," as He had come, "in the power of the Spirit into Galilee."<sup>8</sup> Now this subsequent "season," or next most favorable opportunity for Satan, was the one to which the same Evangelist refers in the 22nd chapter of his Gospel, where he recounts Christ's "agony"

<sup>1</sup> Isa. liii. 6.<sup>2</sup> Rom. iv. 25.<sup>3</sup> 1 Peter i. 12.<sup>4</sup> John xiv. 17, 23.<sup>5</sup> Rom. viii. 29.<sup>6</sup> Matt. iv. 1; Luke iv. 1.<sup>7</sup> John xiv. 30.<sup>8</sup> Luke iv. 13, 14.

“in the garden :” when Satan again assailed Him with the utmost strength of his whole being, and with all the powers of hell at his command. Our Lord had evidently previously alluded to some such coming attack of the adversary, when He had said, “The prince of this world *cometh*, and hath nothing in Me;”<sup>1</sup> and He afterwards referred to it, when He said to those who came to apprehend Him, “This is your hour, and *the power of darkness*.”<sup>2</sup> It was during this hour of conflict, as it would appear from the combined narratives of the three Evangelists, who have recorded it, that the temptation came upon Jesus with awful suddenness and fury; and that He was in a moment, and, as it would appear, for the first time in His life, to sense and feeling, utterly cast out from the presence of the living God; and that He had not now as He had on the former occasion, the *sensible* presence and fulness of the Holy Ghost to support Him under it. This was typified by a miraculous eclipse of the moon, (as there was afterwards, at His crucifixion, a miraculous eclipse of the Sun), which was then at the full, as the fifteenth day of Nisan (the day of the Paschal full moon), had then commenced—a fact which is incidentally shown in the Gospel, by those who came to apprehend Jesus, having provided themselves “with lanterns and torches”:<sup>3</sup> which would otherwise have been unnecessary.

Yet notwithstanding all Satan’s hellish efforts, and

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<sup>1</sup> John xiv. 30.

<sup>2</sup> Luke xxii. 53.

<sup>3</sup> John xviii. 3.



the dreadful pressure that was then brought by him to bear upon the holy soul of Jesus—a pressure so awful, that “an angel” was sent “from heaven” on purpose to “strengthen” his *body* to endure it (for the Greek words is *ἐνισχύων*);<sup>1</sup> he was again utterly foiled and vanquished. And since in this last conflict, he had exhausted all the arrows in his quiver, and they had failed to hit the mark; he must have seen that he had now nothing more that he could do, but to harass the soul of Jesus to the utmost, and to strive to increase the burden that he knew would soon be laid upon Him: as he could now no longer have any hope of in the least degree preventing, or hindering the complete carrying out of the blessed work of redemption. And when at length that Blessed One “gave Himself for us an offering and a sacrifice to God for a sweet-smelling savour;”<sup>2</sup> and entered death’s domains as a Conqueror, He not only took possession of “the Keys of Hades and of death,”<sup>3</sup> and thus became “Lord both of the dead and the living;”<sup>4</sup> but He absolutely “destroyed” him also, who had had this qualified “power of death” over others;<sup>5</sup> and wrested the “lawful captives” out of his hands for ever.<sup>6</sup> And just as “Benaiah” (“built up of Jehovah”), “the Son of Jehoiada” (“Jehovah knows,” *i.e.*, cares for), “the son of a valiant man, of Kabzeel” (for Jehabzeel, “God will assemble to-

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<sup>1</sup> Luke xxii. 43. The word is only once used elsewhere; and then also with reference to the body.—Acts ix. 19.

<sup>2</sup> Eph. v. 2.

<sup>3</sup> Rev. i. 18.

<sup>4</sup> Rom. xiv. 9.

<sup>5</sup> Heb. ii. 14.

<sup>6</sup> Psa. lxviii. 18, compared with Eph. iv. 8, margin.

gether”), one of David’s worthies, “slew two *lionlike* men of Moab,” and also “slew an *Egyptian*,” who “had a *spear* in his hand; but he went down to him with a staff, and plucked the spear out of his hand, and *slew him with his own spear*;”<sup>1</sup> so Jehovah Jesus Himself, when He “went down” into death, took Satan’s own favorite weapon, even death itself, out of his hands, and slew *him* also with his own spear!

Hence *if*, as I have before hinted, Satan’s sin originated in a thought of pride, which culminated in a determination to refuse to bow down to the Christ of God, when He should take a nature “a little lower than the angels” into His Godhead; we can see at once how triumphantly the Divine purposes were vindicated, how perfectly every lawless thought and utterance of the adversary must have been silenced, and how completely he himself was vanquished, by the “*obedience unto death*” of Jehovah Jesus upon the cross: and black despair must have seized upon Satan’s spirit then. For every conceivable advantage had been given to the adversary, consistent with the unerring rules of rectitude and justice; and he had been foiled in every conflict with the Christ of God. And now, in the very extremity of Christ’s “*weakness*,”<sup>2</sup> and under the awful circumstances of His having been “*made a curse for us*,” with all the powers of hell at Satan’s command, to aid him in his malicious attacks, *he could but carry out the prophetic prediction*, and “bruise His

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<sup>1</sup> 2 Sam. xxiii. 20, 21.

<sup>2</sup> 2 Cor. xiii. 4.

*heel*"; while his own "head" was, *in that very effort*, crushed even to destruction!<sup>1</sup>

And thus was "laid in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation:" "and he that believeth on Him shall not be confounded."<sup>2</sup> For He was pre-eminently tried by man, by Satan, and by God: and He stood firm, and immovable under all. And oh, sweet and blessed truth! as He was tried as the Covenant Head and Representative of His people, all who believe in Him, therefore, stood, and now have their perfect standing also, *in Him*. "For He hath made Him, Who knew no sin, to be sin for us; that we might be made the righteousness of God in Him."<sup>3</sup> For when Christ died, we who believe in Him, died representatively in Him also.<sup>4</sup> When He was buried, we were buried with Him.<sup>5</sup> When He rose from the dead, we rose from the dead in Him.<sup>6</sup> When He ascended into Heaven, we ascended with Him<sup>7</sup>—our "life" being "hid with" Him "in God."<sup>8</sup> And when He comes again, we shall be "caught up" "to meet the Lord in the air; and so shall we ever be with the Lord:"<sup>9</sup> and "we shall be *like Him*; for we shall see Him as He is."<sup>10</sup> Oh! "thanks be unto God for His unspeakable gift."<sup>11</sup>

<sup>1</sup> Gen. iii. 15; Heb. ii. 14, 15.

<sup>2</sup> Isa. xxviii. 16; 1 Pet. ii. 6.

<sup>3</sup> 2 Cor. v. 21.

<sup>4</sup> Rom. vi. 8.

<sup>5</sup> Rom. vi. 4.

<sup>6</sup> Cor. iii. 3

<sup>7</sup> Eph. ii. 6.

<sup>8</sup> Col. iii. 3.

<sup>9</sup> 1 Thes. iv. 17.

<sup>10</sup> 1 John iii. 2.

<sup>11</sup> 2 Cor. ix. 15.

## CHAPTER V.

THE HISTORY OF SATAN. (*Continued*).

## SECTION I.

## WHAT SATAN ONLY CAN DO.

AS we have seen, that when Satan fell from his high supremacy, he “abode not in the truth,” but became the very antipodes of truth, even “a liar, and the father of it:”<sup>1</sup> so, in every other aspect of his character, he is now the exact opposite of God Himself; and all his works are, therefore, but opposing travesties of the Lord’s own work. And since God is “*only* wise,”<sup>2</sup> and is the Creator of “all things;”<sup>3</sup> and Satan himself, however great and powerful he may be, is but a creature;<sup>4</sup> he cannot of course create, or give life; or indeed absolutely invent any new thing: and having no good whatever in him, he must, according to his own depraved nature (as indeed he can only now), do nothing but pervert and destroy. Such is the dreadful state to which sin itself has reduced him! Is “God,” therefore, “light;” and “in Him” is there “no darkness

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<sup>1</sup> John viii. 44.      <sup>2</sup> Rom. xvi. 27.

<sup>3</sup> Rom. xi. 36; Col. i. 16, 17; John i. 3; 1 Cor. viii. 6; Heb. ii. 10.

<sup>4</sup> Ezek. xxviii. 15; Col. i. 16; Job xl. 19; Isa. xxvii. 1.

at all?"<sup>1</sup> Behold one who is darkness itself; whose "kingdom" is "the power of darkness;"<sup>2</sup> and "to whom is reserved the blackness of darkness for ever!"<sup>3</sup> Is "Christ," "our God," "the Resurrection and the Life?"<sup>4</sup> Behold him, through whom death came: who had "the power of death;"<sup>5</sup> and who will be an eternal partaker of "the second death!"<sup>6</sup> Is God infinitely good, and ever blessed in Himself? See what departure from God can alone produce, in one, who is emphatically "the evil," and "the wicked one."<sup>7</sup> Is God infinitely pure and holy—so pure, indeed, that He "cannot look on iniquity?"<sup>8</sup> Behold in that "filthy" and "unclean spirit," what the highest created intelligence must be without God! Is God "Love" itself?<sup>9</sup> See the awful contrast in him, whose whole nature is black, eternal, undying, inextinguishable hate! Is God's will "only wise," ever-blessed, infinitely and Divinely "perfect," "good," and "holy?"<sup>10</sup> Behold in that fearful being, Satan, what the least conceivable departure from that blessed will only can produce! "Man knows the beginning of sin," said Francis Spira, the apostate, "but who can bound the issues thereof?"

Such then, being the case, we can easily perceive that the whole end and object of Satan's being, must simply be to oppose the manifestation of the Lord's

<sup>1</sup> 1 John i. 5. <sup>2</sup> Col. i. 13. <sup>3</sup> Jude 13; Rev. xx. 10. <sup>4</sup> John xi. 25.

<sup>5</sup> Heb. ii. 14. <sup>6</sup> Rev. xxi. 8; xx. 10. <sup>7</sup> Matt. xiii. 19. <sup>8</sup> Heb. i. 13.

<sup>9</sup> 1 John iv. 8, 16. <sup>10</sup> Rom. xii. 2; xvi. 27.



glory in the earth : which, in the end, will only serve to bring it out into greater prominence : for “the triumphing of the wicked is short;”<sup>1</sup> “and as truly as I live,” saith Jehovah, “*all the earth shall be filled with the glory of Jehovah.*”<sup>2</sup>

Hence, as against God’s Holy Trinity, we have the devil’s unholy trinity, of the world, the flesh, and the devil. Now, in this aspect of the subject, the Father is opposed to the world—“for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”<sup>3</sup> “And we know that we are of God, and the whole world lieth in,” or under the dominion of, “the wicked one.”<sup>4</sup> The Son is opposed to the devil—“For this purpose the Son of God was manifested, that He might destroy the works of the devil.”<sup>5</sup> And the Spirit is opposed to the flesh—“Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.” For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other : so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.”<sup>6</sup>

Again, as we have seen, that all sin, in its very nature and essence, is “lawlessness;”<sup>7</sup> and that Satan himself was the originator of sin,<sup>8</sup> and is “the prince of the power of the air, the spirit that now *energizeth* in the children of disobedience;”<sup>9</sup> and that he is,

<sup>1</sup> Job xx. 5.    <sup>2</sup> Num. xiv. 21.    <sup>3</sup> 1 John ii. 16, 17.    <sup>4</sup> 1 John v. 19.

<sup>5</sup> 1 John iii. 8.    <sup>6</sup> Gal. v. 16-18.    <sup>7</sup> 1 John iii. 4.    <sup>8</sup> 1 John iii. 8.

<sup>9</sup> Eph. ii. 2.

moreover, the exact opposite of God Himself: it follows, that all "idolatry," which is a "work of the flesh,"<sup>1</sup> originated with "the evil one," and was designed by him to dishonor, as well as to oppose, the work of God Himself. Indeed the moment Adam sinned, he was infected with the devil's nature, and *became* an idolater: for, in effect, he "worshipped and served the creature rather (margin) than the Creator, Who is blessed for ever:"<sup>2</sup> for he voluntarily yielded to his wife's evil solicitations, "*rather than*" obey the holy will of God Himself. Hence the warning of the beloved Apostle, even to Christians themselves, "Little children, keep yourselves from idols."<sup>3</sup>

Moreover, as it is the purpose of God to rescue the world out of the hands of the usurper, and to bring it back again to Himself; and this is to be accomplished "by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds;"<sup>4</sup> Who is the Head of the new creation of God, and is to "head up" all things in Himself in God for ever;<sup>5</sup> and as it is likewise the revealed purpose of God that all the redeemed are to be one—"that they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us:"<sup>6</sup> we can see at once, that Satan's grand design would be to caricature the work of the Son Himself; primarily with a view of dishonoring the Son, and secondarily

Gal. v. 19, 20.

<sup>2</sup> Rom. i. 25.<sup>3</sup> 1 John v. 21.<sup>4</sup> Heb. i. 2.<sup>5</sup> Eph. i. 10.<sup>6</sup> John xvii. 21.

with a view of preventing poor sinners from “believing” in Him “to the saving of the soul”<sup>1</sup>—“lest they should believe, and be saved.”<sup>2</sup>

That such is Satan’s object, the Scriptures very plainly assert: and the history of the world fully attests the truth of it. For what is idolatry, but the devil’s caricature of some one, or other, of God’s revealed truths? And that Satan himself is the originator and upholder of such wickedness, is most distinctly affirmed in the Divine Word. Thus Moses warns the Israelites against the sin of idolatry in these words, “Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that Jehovah spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,” &c.; “and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be *driven* to worship them, and serve them, which Jehovah thy God hath divided unto all nations under the whole heaven.”<sup>3</sup> Now the word, נָחַץ, here translated *driven*, signifies primarily to “thrust forth, to expel;”<sup>4</sup> then “to drive out, or away”;<sup>5</sup> to “chase,” as a roe,<sup>6</sup> &c.: and as this “driving” is an *inward* driving, it exactly answers to the “*energizing*” of Eph. ii. 2—a passage, which may be further illustrated by the contrasted parallelism of Col. i. 29, “striving

<sup>1</sup> Heb. x. 39.    <sup>2</sup> Luke viii. 12.    <sup>3</sup> Deut. iv. 15-19.    <sup>4</sup> 2 Sam. xiv. 14.

<sup>5</sup> Jer. xlix. 5; Isa. viii. 22; Jer. l. 17.    <sup>6</sup> Isa. xiii. 14.

according to His working," ἐνέργειαν, "which worketh," ἐνεργουμένην, "in me mightily"—so that the working (or *energizing*) of Satan in the natural heart, in opposing the will of God, is thus set in opposition to the working (or *energizing*) of the Divine Spirit in the heart of the renewed man, in bringing his will into "*obedience*" to the Divine will,<sup>1</sup> and in conforming him to the image of God's Son.<sup>2</sup> In the Acts of the Apostles, we have indeed a case in point, in the "damsel possessed with a spirit of divination," Πύθωνος, of Python, or Apollo: "who brought her masters much gain by soothsaying;" but who was rendered powerless in this respect, after the evil spirit had been cast out of her<sup>3</sup>—a passage, which plainly teaches us the same truth; and shews us likewise that the lying oracle of Apollo was instigated and upheld by Satan himself: and if that oracle, then undoubtedly all others likewise.

We see then, how utterly false is the teaching, that the true God ever *was*, or ever *could* be, worshipped by "idolaters" (who "shall have their part in the lake which burneth with fire and brimstone, which is the second death,"<sup>4</sup>); or indeed in any other way than through Jesus Christ, Who is "*the way, the truth, and the life*,"<sup>5</sup> and under the teaching of His Divine Spirit: for "God is a spirit: and they that worship Him *must* worship Him in spirit and in truth."<sup>6</sup> And how *can* anyone worship Him thus, unless he be "*born of the spirit*:"<sup>7</sup> for "the natural man" (*i.e.*, one who is *not*

<sup>1</sup> Rom. xvi. 26; Phil. ii. 13; Heb. xiii. 21.      <sup>2</sup> Rom. viii. 28, 29.

<sup>3</sup> Acts xvi. 16-19.      <sup>4</sup> Rev. xxi. 8.      <sup>5</sup> John xiv. 6.      <sup>6</sup> John iv. 24.

<sup>7</sup> John iii. 5-7.

“born of the Spirit,”) “receiveth not the things of the Spirit of God: for they are foolishness unto him: neither *can* he know them, because they are *spiritually* discerned?”<sup>1</sup> And “what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?” “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.”<sup>2</sup> For “the things which the Gentiles sacrifice, they sacrifice to demons,”<sup>3</sup> *δαίμονιους*, “and *not* to God: and I would not that ye should have fellowship with demons.”<sup>4</sup> This is decisive.

As Satan, therefore, works in opposition to the truth of God, it is only as God’s purposes branch out into revelations, that he can take advantage of them to pervert the truth: for the counterfeit coin is formed upon the pattern, or model, of the genuine one. Hence Satan’s designs have developed themselves in opposition to the truth, only so far as that truth has from time to time been revealed. Thus we have two mysteries unfolded to us in the Divine Word—“the mystery of Godliness,” and “the mystery of iniquity”—the distinction between the two being this, that God’s mystery is the *revelation* of the truth concerning God before hidden—“Great is the mystery of godliness. God was *manifest*,”<sup>5</sup> etc.: while Satan’s mystery consists in the *hiding*, or covering up, of the truth—the

<sup>1</sup> 1 Cor. ii. 14.<sup>2</sup> 2 Cor. vi. 14, 15, 17.<sup>3</sup> See 2 Chron. xi. 15.<sup>4</sup> 1 Cor. x. 20.<sup>5</sup> 1 Tim. iii. 16.



concealing, and darkening, of it to men, by the incrustation upon it of a lie—"the mystery of iniquity doth already work" (i.e., *secretly*), "and will work," "*until* that wicked one be *revealed*," etc.; that he may ultimately, be "destroyed" at "the brightness of" the Lord's second "coming."<sup>1</sup>

Now the means, which Satan has at his disposal, for the carrying out of these his purposes, are great and very terrible. For in the first place he has "the whole world," outside the "new creation" of God, to work upon. And, as Hewetson has truly said, "nothing is to me a greater proof of *the flesh* being *utterly Satanic* than the fact that, though Satan 'work in the children of disobedience,' they mistake his operations for the spontaneous movements of their own will. They walk according to 'the prince of the power of the air;' and they are not conscious of the fact—their walk is so entirely according to the desire of their own hearts. There is such a resemblance between the devil's character and their own, that they do not perceive any difference. A soul darkened and deceived by the joint working of the flesh and the devil, appropriates as its own the devil's words, and identifies its own interests with his."<sup>2</sup> And as this "flesh" still remains even in those who are "born of the Spirit," and belong to the "new creation" of God, Satan has a traitorous and powerful advocate on his side, even in the hearts of the Lord's own people!

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<sup>1</sup> 2 Thess. ii. 7, 8.

<sup>2</sup> "Memoir of the Rev. W. H. Hewetson," pp. 137, 138.

It is thus, that he is enabled so readily to “catch away” the seed “that is sown in the heart” of “the way side” hearer;<sup>1</sup> to “blind the minds of them which believe not, lest the light of the glorious gospel of Christ Who is the image of God, should shine unto them;”<sup>2</sup> to “take captive” so many “at his will;”<sup>3</sup> and as “a strong man armed,” notwithstanding all efforts, other than those of the Christ of God, to “keep his palace,” the poor sinner’s heart, “in peace.”<sup>4</sup> Hence he has an innumerable multitude of his own children, whom he can easily stir up to mar, and oppose, the work of God. Does the Lord “sow good seed in his field?” The “enemy” comes at once, and “sows tares among the wheat:” and “the good seed” our Lord says, “are the sons,” *οἱ υἱοὶ*, “of the kingdom;” while “the tares are the sons of the wicked one;” and “the enemy that sowed them is the devil.”<sup>5</sup> It was he, who as “a man-murderer from the beginning,”<sup>6</sup> stirred up, “Cain, who was out of that wicked one,” to “slay his brother;” and that “because his own works were evil, and his brother’s righteous.”<sup>7</sup> It was he, who instigated the Pharisees, who were “out of their father the devil,”<sup>8</sup> to “compass sea and land to make one proselyte, and when he was made, to make him twofold more the child of hell than themselves;” and to “shut up the kingdom of heaven against men,” “neither going in themselves, neither suffering them that were entering to go in.”<sup>9</sup>

<sup>1</sup> Matt. xiii. 4, 19.

<sup>2</sup> 2 Cor. iv. 4.

<sup>3</sup> 2 Tim. ii. 26.

<sup>4</sup> Luke xi. 21.

<sup>5</sup> Matt. xiii. 24, 25, 38, 39.

<sup>6</sup> John viii. 44.

<sup>7</sup> 1 John iii. 12.

<sup>8</sup> John viii. 44.

<sup>9</sup> Matt. xxiii. 15, 13.

Moreover he has a vast army of fallen spirits like himself, under his black banners, to aid him in his fell designs; and they are all marshalled under him, with Satanic subtlety and craft; and have all one mind and purpose in view—intense hatred of, and opposition to, the holy will of God. Thus our Lord speaks, generally, of “the devil and his angels;” “for” whom, He says “everlasting fire” is “prepared.”<sup>1</sup> The Apostle Paul, likewise, while styling Satan himself “*the prince* of the powers of the air,” in allusion to his angels being marshalled under him for conflict, speaks of their various degrees and orders thus:—“For we wrestle not against flesh and blood, but against principalities,” ἀρχὰς, rulers, *i.e.* kingdoms under Satan, “against powers,” ἐξουσίας, *i.e.* heads of countries, or districts, to whom authority has been delegated by him for this object, “against the rulers of the darkness of this world,” κοσμοκράτορας, the world-holders of the darkness of this age, under him, “against wicked spirits,” generally, “in the heavenlies.”<sup>2</sup> Indeed the angel, who spoke to Daniel, revealed the fact that at that time “the kingdom of Persia,” and the realm “of Grecia,” formed two of the “principalities,” over which two of Satan’s “angels” had been appointed by him as “princes,” or chief rulers, under him. “But the prince (ὁ ἄρχων, LXX.) of the kingdom of Persia withstood me one and twenty days: but, lo Michael,” an angel of Jehovah, and one who is afterwards described as “the great prince, which standeth

<sup>1</sup> Matt. xxv. 41; See also 2 Peter ii. 4, and Jude 6.

<sup>2</sup> Eph. vi. 12.

for the children of thy people,"<sup>1</sup> *i.e.* Israel, "came to help me: and I remained there with the Kings of Persia." "And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." "And there is none that holdeth with me in these things, but Michael your prince."<sup>2</sup>

In addition to these, he has also an incredible number of demons under him, all working for the same end; and these are divided into two classes; for there is a distinction in the original between the two, the one being called *δαίμων* and the other (which is the diminutive of the former word,) *δαιμόνιον*: both words being derived from *δαήμων*, knowing: which shews their powers of perception and penetration, and the subtlety and skill, with which they apply their vast knowledge to the base end they have in view: and we must remember that they have had several thousands of years experience in this hellish work.

That their numbers are very great is manifest: because to accomplish a certain purpose, Satan could spare 3000 of the higher order of them, to enter and possess one man; and the effect of such a possession was to drive the man into raging madness, and to impart such supernatural strength to him, that "no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame

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<sup>1</sup> Dan. xii. 1.

<sup>2</sup> Dan. x. 13, 20, 21.

him." In casting the "unclean spirits" out of this man, it is to be noticed, that our Lord addressed *the head*, "Come out of the man, thou unclean spirit. And He asked him, What is thy name? And *he* answered, saying, My name is *Legion*: for *we* are *many*." Now the *lowest* number of men in a Roman legion was 3000! "And *he* besought Him much that He would not send *them* away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And" then, as with one voice, "*all the demons*" δαίμονες, "besought Him, saying, Send us into the swine, that we may enter into them:" from whence we may see the awful depth of degradation, into which these mighty intellectual, yet filthy and "unclean, spirits" had descended, to prefer such a request as this. "And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd," at once driven to madness, "ran violently down a steep place into the sea, (they were about two thousand"—so that every one of the swine had been entered by at least one demon, and some perhaps by more)—"and were choked in the sea."<sup>1</sup> In a parallel passage—although it would seem that this passage refers to another miracle—"the demons" "cried out" with fear, knowing, and "trembling"<sup>2</sup> at the very thought of, their future doom, saying, "What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?"<sup>3</sup>

<sup>1</sup> Mark v. 1—13.<sup>2</sup> James ii. 19.<sup>3</sup> Matt. viii. 28, 29.



The lesser demons are, however, more frequently spoken of in the Gospels. "Seven" of these were "cast out" of "Mary Magdalen" by our blessed Lord.<sup>1</sup> It was one of these, that the disciples, by reason of their "unbelief," "could not cast out" of the young man, who was brought unto them by his father, just before Jesus descended from the mount of transfiguration:<sup>2</sup> although He had expressly given them "power" to do so, when He had "ordained" them.<sup>3</sup> And He renewed this authority and power, after His resurrection.<sup>4</sup> It was one of these, who forced the man whom he possessed, to "cry out" against Jesus, in the synagogue at Capernaum.<sup>5</sup> It was to these "the Seventy" referred, when they "returned again with joy, saying, Lord, even the demons," τὰ δαιμόνια, "are subject unto us through Thy name."<sup>6</sup> And it was to these, that the Pharisees referred, when they blasphemously asserted, that Jesus "Cast out the demons," τὰ δαιμόνια, "by Beelzebub, the prince of the demons:" on which occasion Jesus said, that "if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"<sup>7</sup>—a passage which plainly proves that all these demons belong to Satan's kingdom of darkness, and are employed by him in carrying out his hellish designs.

Nevertheless, notwithstanding all this subtle organization, notwithstanding all this vast machinery for mis-

<sup>1</sup> Mark xvi. 9.    <sup>2</sup> Matt. xvii. 14—20.    <sup>3</sup> Mark iii. 14, 15.

<sup>4</sup> Mark xvi. 17.    <sup>5</sup> Luke iv. 33—36.    <sup>6</sup> Luke x. 17.    <sup>7</sup> Matt. xii. 24, 26.

chief, Satan cannot in the least degree hinder the final establishment of Christ's kingdom in the world; and he never has succeeded, and never will succeed, in preventing one single soul, that is interested in the Divine Covenant of grace, from coming to Jesus. For that blessed One has said, "All that the Father giveth Me *shall come* to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And *this* is the Father's will which hath sent Me, that of *all* which He hath given Me, I should *lose nothing*, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise Him up at the last day."<sup>1</sup> And He will "keep them" "in the name" of the Father, that "none of them" may be "lost;"<sup>2</sup> and will at length "present" them "faultless before the presence of His glory with exceeding joy;"<sup>3</sup> triumphantly exclaiming as He does so, "Behold I and the children which" Thou "hast given Me,"<sup>4</sup> not one of them is wanting, My Father, not one of them is lost.

Moreover, however firm Satan's possession of any soul may seem to be, and however securely this "strong man armed" may appear to "keep his palace," the poor sinner's heart; yet if this sinner be one, who is interested in the Divine covenant, when "the set time of favour"<sup>5</sup> comes, all Satan's efforts to retain possess-

<sup>1</sup> John vi. 37—40.<sup>2</sup> John xvii. 12.<sup>3</sup> Jude 24.<sup>4</sup> Heb. ii. 13.<sup>5</sup> Psa. cii. 13.

ion of him, will be unavailing: for the “stronger than he will come upon him and overcome him,” and will “take from him all his armour wherein he trusted, and will divide his spoils;”<sup>1</sup> and set the prisoner free: and “if the Son make you free, you shall be free indeed.”<sup>2</sup>

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## SECTION II.

### *SATAN'S THREE CHIEF TRAVESTIES OF GOD'S TRUTH.*

It is a very remarkable fact, proving the utter absence of all pure creative invention even in the highest created intelligences, and showing likewise the complete powerlessness of Satan himself in the hands of the Lord; that the evil one had completely exhausted all his devilish expedients against the truth of God, even in the Apostolic age: so that the Holy Ghost has, in the Holy Scriptures, met and refuted every heresy that has hitherto prevailed; and Satan can only now revivify old falsehoods: for all modern departures from the truth are but resuscitations of ancient heresies. Moreover the course that Satan would pursue, has been mapped out for him on the prophetic chart, and he has been unable to deviate a hair's breadth from it. Why did he not, in his hellish fury against the blessed God, attempt to move out of

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<sup>1</sup> Luke xi. 21, 22.

<sup>2</sup> John viii. 36.

it, so as to prove Jehovah untrue? Simply because he *could* not, but was impelled to follow in the track assigned! Could anything more clearly show the utter impotence of the creature, in the presence of the Creator; or that Satan was more completely under the absolute and eternal control of the ever-blessed God than this! I shall briefly consider the cause of this, when I come to shew more particularly how the Lord uses Satan as His instrument, in the carrying out of His purposes, in my next chapter.

As it would be foreign, however, to my purpose, in a small treatise like this, to enter *particularly* into Satan's opposition to the truth of God, I shall confine my observations in this section to a brief description of three of Satan's *chief* travesties of the truth: because these three more particularly affect "the Gospel of the grace of God;" answer to the revelations, and workings out of the truths travestied; and are all wrought out, and prevail, on the platform of the Roman earth: which forms the chief subject of the prophetic Word itself. These are "Babylonianism, or Romanism"; "Jesuitism"; and the coming "Antichrist": each of which I shall consider in their order.

1. Babylonianism, or Romanism: which is nothing more nor less than the devil's caricature of the future kingdom of the Son. For the whole system of Popery is built upon the assumption that all the Millennial promises belong to this idolatrous communion; and an examination of this subtle scheme of idolatry, will shew that the devil had an eye to the Lord's dishonor in the framing of every part of it.

We have seen that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea";<sup>1</sup> and our Lord likens Himself to "a certain nobleman," who "went into a far country to receive for Himself a kingdom, and to return" to take possession of it:<sup>2</sup> when "He shall have dominion from sea to sea, and from the river to the end of the earth." And then, "He shall judge" God's "people with righteousness, and" His "poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness." For "He shall come down like rain upon the mown grass; as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth." "And men shall be blessed in Him: all nations shall call Him blessed." And "the whole earth" shall be "filled with His glory."<sup>3</sup> This is the future kingdom of the Son, which will necessarily diffuse uninterrupted blessing and happiness throughout the whole earth: and this is the kingdom, which Satan has set himself to caricature.

And he began very early to do this, even in ancient Babylon: for the Spirit tells us that "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad:"<sup>4</sup> for the idolatry of the whole heathen world can be distinctly traced to Babylon; but nowhere does it now exist so fully developed as in

<sup>1</sup> Hab. ii. 14.<sup>2</sup> Luke xix. 12.<sup>3</sup> Psa. lxxii. 8, 2, 3, 6, 7, 17, 19.<sup>4</sup> Jer. li. 7.



Rome: whose sovereign pontiff is the lineal descendant of the old heathen Pontifex Maximus.

From the revelation which God gave to our first parents of the Divine seed—the seed of the woman, who was to bruise the serpent's head—the devil would early perceive that the corruption of this truth would prove a formidable weapon in his hands against the reception of the truth itself. What if he could transfer the allegiance due to the Son, from the Son to the mother, and yet retain so much of the primitive truth as to preserve some semblance of it, while yet the truth itself was eliminated, and his own lie received and believed in, in lieu of it! That this was his grand design is clearly proved from the idolatrous worship of the mother and the child in Babylon, (where cakes—the very cakes or wafers now in use in the so-called Church of Rome—were offered, as we learn from Jeremiah, to the “queen of heaven,”<sup>1</sup> one of the very titles now given by Rome to the Virgin Mary)—a false worship, which was from thence transferred into, and traces of which are to be found in, all the great nations of the earth. Thus Hislop, in his “Two Babylons,” says: “The Babylonians, in their popular religion, supremely worshipped a goddess-mother and a son, who was represented in pictures and in images as an infant or child in his mother's arms. From Babylon this worship of the mother and the child spread to the ends of the earth. In Egypt, the mother and the child were worshipped under the

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<sup>1</sup> Jer. xliv. 15—19.

name of Isis and Osiris. In India, even to this day, as Isi and Iswara; in Asia, as Cybele and Deōius; in Pagan Rome, as Fortuna and Jupiter-puer, or Jupiter, the boy; in Greece, as Ceres, the great Mother, with the babe at her breast, or as Irene, the goddess of peace, with the boy Plutus in her arms; and even in Thibet, in China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna (which is merely a translation of one of the titles of the Babylonian goddess 'My Lady,' or as the Romanists call her 'Our Lady') and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms, and a *glory* around her, exactly as if a Roman Catholic artist had been employed to set her up."<sup>1</sup> And that "the evil one" has thus fatally succeeded in engrafting this idolatrous worship upon the professing Christian Church, Rome is a living witness to this day.

Now as Adam and all his race have broken the old covenant of works, and fallen under its curse, none can now by possibility be restored to God, but under the new covenant, or covenant of grace; which revealed to our first parents the promised seed; Who is the "Mediator" thereof,<sup>2</sup> and Who was to take the place of all whom He represented in that covenant, and in due time to present them "without fault before the throne of God."<sup>3</sup> And it is by a living faith wrought in their hearts by God the Holy Ghost, leading them to reject

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<sup>1</sup> Third edition, pp. 28—30.

<sup>2</sup> Heb. ix. 15.

<sup>3</sup> Rev. xiv. 5.

the old covenant of works, and to plead with God the "one offering" made for them by Jesus Himself upon the cross,<sup>1</sup> that they are "reconciled to God by the death of His Son,"<sup>2</sup> and restored to the Divine favor. For as man was *lost* by the belief of a *lie*—*Satan's* lie: so must he be *saved* by the "belief of the *truth*"<sup>3</sup>—*God's* truth. As the old covenant, therefore, after man had broken it, at once cast him as a *lost* sinner out of God's presence: so the new covenant again gives him, as a *saved* sinner, direct access to the living God, through the shed blood of Emmanuel. And it is this direct access to Himself, through this blessed channel, of which God commands him to avail himself, when He tells him to "come boldly to the throne of grace, that he may obtain mercy, and find grace to help in every time of need."<sup>4</sup>

Satan's object, therefore, in corrupting this truth, is to interpose a barrier between the soul and God, and by substituting other mediators than the true one, to prevent the soul from giving its allegiance to God, and through them to usurp it to himself. This he has most effectually done through priestcraft, which seems to have originated, like most other corruptions of the truth, also in Babylon: but nowhere does it exist in such awful antagonism to the truth of God as it does in the so-called Church of Rome. For as Pastor Chiniquy truly observes:—"To enlarge and seriously cultivate the intelligence in a Roman Catholic College is a thing absolutely out of the question, more than

<sup>1</sup> Heb. x. 14.<sup>2</sup> Rom. v. 10.<sup>3</sup> 2 Thes. ii. 13.<sup>4</sup> Heb. iv. 16.

that all the efforts of the principals in their colleges and convents tend to prove to the pupil that his intelligence is his greatest and most dangerous enemy—that it is like an untameable animal, which must constantly be kept in chains. Every day the scholar is told that his reason was not given him that he might be guided by it, but only that he may know the hand of the man by whom he must be guided. And that hand is none other than the Pope's. All the resources of language, all the most ingenious sophisms, all the passages of both the Fathers and the Holy Scriptures bearing on this question are arranged and perverted with inconceivable art to demonstrate to the pupil that his reason has no power to teach him anything else than that it must be subjected to the supreme Pontiff of Rome, who is *the only foundation of truth and light* given by God to guide the intelligence and to enlighten and save the world.”<sup>1</sup> “I was taught,” he says, “what the real foundation of the Church of Rome is, and sincerely believed that to think for myself was a damnable impiety—that to look and see with my own eyes, and understand with my own mind, was an unpardonable sin. To be saved I had to believe, not what *I* considered to be the truth, but what *the Popes* told me to be the truth. I had to look and see every object of faith, just as every true Roman Catholic of to-day has to look and see the same, *through the Pope's eyes or those of his theologians*. However absurd and impious this belief may be, yet it was mine, and it is also the belief

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<sup>1</sup> “Fifty years in the Church of Rome,” pp. 61, 62.

of *every true member* of the Church of Rome to-day."<sup>1</sup> And the Rev. Pierce Connelly, once a pervert to, but afterwards a convert from, Rome, says, "My solemn conviction is, that a celibate priesthood, organized like that of Rome, *is in irreconcilable hostility with all great human interests!*"<sup>2</sup>

As it would, however, require a treatise to unfold the "mysteries of iniquity," that are to be found in Romanism; I must content myself with noticing some few only of the points in that idolatrous system, wherein Satan seems to have had an eye to the dishonor of the Lord Himself; and wherein he has sought to throw contempt upon His work.

Did our Lord Jesus, as a preservation against error, say, "Search the Scriptures?"<sup>3</sup> The so-called Church of Rome, by one of her Councils,<sup>4</sup> forbids the laity to possess any portion of Scripture, except the Psalter as contained in her Prayer-Book, and even that was not to be translated for them. And Pope Clement XI., as late as 1713, in the famous bull called "Unigenitus," which is still in force, declares it to be "false, scandalous, impious and blasphemous, to affirm that the reading of Holy Scripture was intended for all persons;" while we all remember the late Pope's tirades against Bible Societies, and the Bible-burning Father John in Ireland, whose conduct was defended by the late Mr.

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<sup>1</sup> Ibid. Page 129.

<sup>2</sup> "Reasons for abjuring allegiance to the See of Rome."—Tenth edition, p. 17.

<sup>3</sup> John v. 39.

<sup>4</sup> Concil. Tolos. cap. xiv., in Labbe Concil., tom. xxiii., p. 197.



Lucas, in the *Romish Tablet*, on the ground that the Bible which he burnt was “the book of the fire-king—the book of the devil!”

Does God’s “first and great commandment” say, “Thou shalt have no other gods before Me”?<sup>1</sup> And does He absolutely forbid the making of graven images, and the bowing down unto them?<sup>2</sup> In the very face of these commandments, does Rome hold up a piece of bread to be adored, and command her votaries to fall down unto it, and worship it! While she has cut out the second commandment from the Decalogue altogether, and divided the tenth into two, to make up the number!<sup>3</sup>

Does God’s holy word say, “Marriage is honourable in *all*,”<sup>4</sup> and “A Bishop must be blameless, the husband of one wife?”<sup>5</sup> This apostate Church says, Marriage is dishonourable to *priests*, and *I* “forbid” them “to marry.” And she does *in effect* allow them to have concubines: for she has ruled that “such are not, *therefore*, to be debarred from the exercise of priestly functions.”<sup>6</sup>

<sup>1</sup> Exod. xx. 3; Matt. xxii. 38.

<sup>2</sup> Exod. xx. 4, 5.

<sup>3</sup> Fulke, in his “Defence of the Translation of the Bible,” speaks of “*the Romish rats*,” “which, in their translation of the ten commandments for the people’s instruction, *have clean gnawed out the second commandment*” (Parker, Soc. ed. p. 42). And Dr. McCaul, in a pamphlet entitled, “Why does the Church of Rome hide the Second Commandment from the People?” enumerates “twenty-nine catechisms in use in Rome and Italy, France, Belgium, Austria, Bavaria, Silesia, Poland, Ireland, England, Spain, and Portugal, *in twenty-seven of which the second commandment is totally omitted*; in two mutilated, and only a portion expressed.” See also Mr. Collette’s “Novelties of Romanism,” pp. 88-96.

<sup>4</sup> Heb. xiii. 4.

<sup>5</sup> 1 Tim. iii. 2.

<sup>6</sup> Decret. Greg. lib. i.

Does that Word further say, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving."<sup>1</sup> Then does *she* say, "*I* command to abstain from meats, on such days as I shall appoint: and disobedience to my command is sin!"

Was it commanded in the law of Moses, that whosoever "toucheth a dead body, or a bone of a man, or a grave," should be "unclean?"<sup>2</sup> As if in direct antagonism to the spirit of this precept—for she calls her ministers "*priests*"—does the Popish ritual for the consecration of a church, assume that some martyr's bones have been provided for the new sanctuary: and Rome accounts the place actually *unclean until* the consecrating priest has placed the bones within the altar, and uttered the idolatrous prayer to them, "Arise, ye saints of God, from your dwellings; *sanctify* these places; and keep us sinners in peace."<sup>3</sup> While the certificate of consecration commences thus:—"In A.D. 18—, — day of —, I, Bishop N., have consecrated this church and altar to the honour of St. N., and have enclosed in the altar the relics of the holy martyrs N. and N."<sup>4</sup> And it is a well known fact, which I give upon the authority of the late Dr. Desanctis, formerly official Theological

<sup>1</sup> 1 Tim. iv. 4.

<sup>2</sup> Num. xix. 16.

<sup>3</sup> "Surgite, Sancti Dei, de mansionibus vestris, loca sanctificate, plebem benedicite, et nos homines peccatores in pace custodite."—Pontificale Romanum, Clementis VIII., ac Urbani VIII. Pont. Max. jussa restitutum atque editum.

<sup>4</sup> "MDCCCL., die N., mensis N., ego N., Episcopus N., consecravi Ecclesiam, et altare hoc in honorem Sancti N.; et Reliquias Sanctorum Martyrum N. et N. in eo inclusi." Pont. Rom.

Censor of the Inquisition, and afterwards a minister of the Reformed Italian Church at Geneva, that bones disinterred from the catacombs in Rome are brought to the depository in the congregation of relics there, *and are baptized*, and then sent forth as relics of particular saints, to be distributed for adoration among the faithful!

Did the same law of Moses also say, (*protesting against this very Babylonian practice adopted by Rome*), “the priests” of the Lord “shall not make baldness upon their head,”<sup>1</sup> nor “round the corners of” their “heads”?<sup>2</sup> This idolatrous Church has, in direct antagonism to this precept, adopted this very Babylonian tonsure (so condemned) for her priests; and she has, as if in defiance and in awful mockery of the Lord, in her service in the Pontifical “for making a cleric,”<sup>3</sup> dared to utter the lying words, that “these his servants *hasten* to put away the hair of their heads *for love of Him!*”<sup>4</sup> Now this, she says, is *in imitation of the crown of thorns*—“that like as we cause them to wear the similitude of Thy crown upon their heads”<sup>5</sup>—thus involving a double mockery: and if this be not the devil’s continuation of his own mocking taunt to “the Lord of glory,” it would be difficult to say what could be more so!

<sup>1</sup> Lev. xxi. 5.

<sup>2</sup> Lev. xix. 27.

<sup>3</sup> “De clerico faciendo.”—Pont. Rom.

<sup>4</sup> “Pro his famulis suis, qui ad deponendum comas capitum suorum *pro ejus amore festinant.*”—Pont. Rom.

<sup>5</sup> “Ut sicut similitudinem coronæ tuæ gestare facimus in capitibus.”—Pont. Rom.

Again, God says :—"As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God."<sup>1</sup> "No!" says this apostate church, "they shall bow to *me*, and confess to *me*:" and the late Cardinal Wiseman, in his "Lives of the Canonized," in 1839, actually tells, with approbation, a lying story of St. Veronica, who was rewarded by God, because she had obeyed her confessor, in direct opposition to a positive command to her from God Himself!<sup>2</sup>

Lastly, does the Word of God say of the sinless Sacrifice of the spotless "Lamb of God"<sup>3</sup> that it was "offered" up "through the eternal Spirit," "unto God," "once" and "for ever;"<sup>4</sup> and that "He hath perfected for ever them that are sanctified" thereby?<sup>5</sup> This blasphemous church saith that that sacrifice is insufficient, unless it be repeated by her: that she has the power of creating God in the Eucharist; and that it is, therefore, the duty of all men to adore her consecrated host: and she commands her own priest, whom she empowers to perform this "lying wonder," to kneel and adore the sacrament; and directs him just before he puts the two broken pieces of what she calls "the host," into his mouth, to address it thus: "*Lord, I am not worthy that thou shouldest enter under my roof.*"<sup>6</sup> And whoever heard of any *other* idolater, who

<sup>1</sup> Isaiah xlv. 23; Rom. xiv. 11; Phil. ii. 10, 11.

<sup>2</sup> Pp. 258—9.

<sup>3</sup> John i. 29; 1 Peter i. 19. <sup>4</sup> Heb. ix. 14, 28. <sup>5</sup> Heb. x. 14.

<sup>6</sup> "Domine, non sum dignus ut intres sub tectum meum."—Missale Romanum, ex decreto Sacrosanti Concilii Tridentini restitutum, etc.

first *made* his god, and then *worshipped* it, and afterwards *ate* it?

That Romanism is the devil's caricature of the future kingdom of the Son, is proved from the fact that the whole system is based upon the lying assumption that the kingdom of Christ is now fully established in the earth; and that the Pope is the head of that kingdom. Consequently all the Millennial promises, which apply to the reign of Christ on earth, are appropriated by the Pope to himself: and he claims to stand in the place of Christ, and to have the supreme authority, not only in all things spiritual, but in all things temporal, both over the bodies as well as the souls of men.

And this claim has been made, and has been acquiesced in by deluded multitudes, over and over and over again. Thus in the second year after the election of Leo the tenth, some two or three years before the Reformation, when the orator of the embassy of the King of Portugal, who had sent the Pope some magnificent presents from his then recent conquests in the east, in token of his allegiance to him as supreme lord of all, came to address him, he hesitated for a moment, as overwhelmed by the majesty of him whom he was addressing. "Fear and trembling," he exclaims, "have come over me, and a horrible darkness overwhelmed me." And then, as if reassured of the Pope's serene aspect towards him—"that *Divine* countenance, which shining," he says, "as the sun, had dispersed the mists of his mind," he proceeds to the objects of his mission: narrates the Eastern conquests of the



Portuguese arms; addresses the Pope as the supreme lord of all : and speaks of those conquests as the incipient fulfilment of God's sure promises, "*Thou shalt rule*," he says, "from sea to sea, and from the *Tyber* river—" thus he travesties the promise of the kingdom to the Son—"and from the *Tyber* river to the world's end; the kings of Arabia and Saba shall bring gifts to thee; yea, all princes *shall worship thee*, all nations shall serve thee;" and under *thy* auspices, "there shall be one fold and one shepherd." And he concludes by a solemn act of adoration to the Pope, as his King's lord and master: "Thee, as the true vicar of Christ and God, and ruler of the whole Christian republic, we recognize, confess, profess obedience to, and *adore*; in thy name adoring Christ, whose representative thou art."<sup>1</sup>

And these monstrous claims have been continued down to the present time; and they have never been more daringly put forth, nor more unblushingly advocated, than by the Romish Ecclesiastics of these days. Thus the late Pope Pius the 9th had the blasphemous effrontery to appropriate these words of Christ, and to say *of himself*, "*I am the way, the truth, and the life: no man cometh unto the Father, but BY ME.*"

And Cardinal Manning, in his address to the Academia, as reported in the *Times*, of Nov. 9th, 1874, advised his audience to consider "the Infallibility of the Holy Father, his *right to temporal* as well as *spiritual*

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<sup>1</sup> I have abbreviated this scene from Elliott.

authority, and the ultimate necessity of acknowledging *civil obedience to him as their only safety*," and he concluded by urging "that they must have no half-hearted measures, they must have no half-fearful, half-hearted assertion of the Sovereign Pontiff's claim to infallibility, *his right to temporal power*, AND THE DUTY OF THE NATIONS OF THE EARTH TO RETURN TO THEIR ALLEGIANCE TO HIM." Indeed, in one of his Lectures on the Pope, he puts the following words in his mouth, as strictly applicable to him:—"I acknowledge no civil power; I am the subject of no prince. I am more than this. I claim to be *the supreme judge and director of the conscience of men*: of the peasant who tills his field, and of the prince who sits upon the throne; of the household that lives in the shade of privacy, and *the legislator* that makes laws for the kingdom. I am *the* SOLE LAST, SUPREME JUDGE of *what is right or wrong*!"

And that these lofty aspirations are not intended as mere empty boastings, the following extract from the utterances of the present Roman Catholic Bishop of St. Louis, in the United States will shew. "We grant," says the Bishop, "that the Catholic Church is intolerant—that is to say, that she does all in her power to extirpate error and sin—but this intolerance is the direct consequence of her infallibility. The Catholic Church alone has the right to be intolerant, *for she alone is the truth*. Heresy is in her eyes a grave sin *which merits death*. The Church permits heretics where the force of circumstances constrains her, but she hates them mortally, and employs all her forces for annihilation. When

one day Catholics shall have the majority—a state that will certainly arrive some day or other—THEN religious liberty will come to an end. . . . If actually we do not now pursue heretics, it only happens because we are still too weak to do so, and consider that by doing so we may do more harm than good to the Church.”<sup>1</sup>

II. Jesuitism; or the devil's travesty of the Son of the kingdom: or, in other words, his caricature of the work of the Holy Ghost in the heart of a saved sinner: for this is precisely what Jesuitism really is.

For what is the work of the Holy Ghost in the heart of a saved sinner? Is it not the writing of the law of God anew in his heart; and the taking possession of his will, and restoring it to the will of God? And what is Jesuitism? The exact opposite of this—the blotting out of all trace of the law of God from the sinner's being; and the taking possession of his will, and giving it up to Satan, to be used in active antagonism to the will of God.

<sup>1</sup> *Le Signal*, March 5th, 1881. If the reader wishes to look farther into this subject, he is referred to the writer's "Babylonianism; or, the devil's travesty of the kingdom of the Son," pp. 46. Morgan & Scott. Price 6d.

With reference to this Treatise, however, the writer thinks it only right to state that, while holding that "Romanism" is "Babylonianism"; he does *not* hold that the "Babylon" of Revelation xviii. refers to Rome, but to the city of Babylon itself, which will be again built on the Euphrates, and occupied by the future Antichrist, as his chief city: as the prophecies in Isaiah and Jeremiah clearly prove; and where he is called "the King of Babylon," and "the Assyrian."

And now let me endeavour to open this out, from a comparison of the Scriptures, with the writings of Jesuits themselves.

As man utterly broke away from his allegiance to God at the fall, and by nature now lies as a “transgressor of the law,” “under” its “curse”;<sup>1</sup> and as “the old man,” or the nature which he derives from Adam, “is corrupt according to the deceitful lusts”;<sup>2</sup> and in the flesh “there” now “dwelleth no good thing:”<sup>3</sup> it is obvious that no outward law can have the smallest effect upon him in producing any *spiritual* obedience to its requirements: for the power to obey is wanting. Nothing can by possibility avail *now* to this end, but an entirely “new creation.” Hence the promise of the *new* covenant is, “I will put My *laws* into their *mind*, and *write* them in their *hearts*: and I will be to them a God, and they shall be to Me a people.”<sup>4</sup> When, therefore, any soul is “convinced of sin,” by the Holy Ghost, and led to trust in Jesus “to the saving of the soul”;<sup>5</sup> he is thereby “born of the Spirit,”<sup>6</sup> and is at once “created in Christ Jesus unto good works, which God hath before ordained that he should walk in them.”<sup>7</sup> And now he belongs to the “new creation” of God;<sup>8</sup> and has in him “the new man, which after God is created in righteousness and holiness of truth” (margin);<sup>9</sup> and “which is renewed in knowledge after the

<sup>1</sup> Isa. xlviii. 8; Gal. iii. 10.    <sup>2</sup> Eph. iv. 22.    <sup>3</sup> Rom. vii. 18.

<sup>4</sup> Heb. viii. 10.    <sup>5</sup> John xvi. 8—11; Heb. x. 39.    <sup>6</sup> John iii. 5, 6.

<sup>7</sup> Eph. ii. 10.    <sup>8</sup> 2 Cor. v. 17.    <sup>9</sup> Eph. iv. 24.

image of Him that created him ;"<sup>1</sup> and he is, therefore, one of "the people, in whose heart is" God's "law":<sup>2</sup> for "the law of his God is in his heart; none of his steps shall slide."<sup>3</sup>

And now, therefore, he has that in him, which is like God: for he "delights in the law of God after the inward man": although, in consequence of "the old man" not having been extirpated, he may "see another law in his members warring against the law of his mind."<sup>4</sup> Nevertheless, "sin shall not have *dominion* over" him: "for" he is now "not under the law," as a covenant of works, "but under grace:"<sup>5</sup> and the habitual tendency of his will is God-ward. For "God," through "the new creation" of God in him, "works in" him "to will and to do of His good pleasure"<sup>6</sup>—"making" him "perfect in every good work to do His will, working in" him "that which is well pleasing in His sight, through Jesus Christ: to Whom be glory for ever and ever. Amen."<sup>7</sup>

This, then, is, in brief, the work of the Holy Ghost in the heart of a saved sinner; and it will end in his being at length "conformed" wholly "to the image of" Jesus Himself.<sup>8</sup> And this is the work which Satan set himself to caricature, shortly after the Reformation: not only with a view of opposing, and attempting to stamp out, the truths, which had then been so fully and so clearly revealed: but also because the transformation

<sup>1</sup> Col. iii. 10.<sup>2</sup> Isa. li. 7.<sup>3</sup> Psa. xxxvii. 31.<sup>4</sup> Rom. vii. 22, 23.<sup>5</sup> Rom. vi. 14.<sup>6</sup> Phil. ii. 13.<sup>7</sup> Heb. xiii. 21.<sup>8</sup> Rom. viii. 29.



exhibited in the hearts and lives of the Lord's people, and the full and clear exposition of the doctrines of grace disclosed by many of the Reformers in their writings, and especially by Luther himself—under God, the prime mover in this glorious work—in (amongst others) his celebrated Commentary on the Epistle to the Galatians, were then exhibited on so large a scale, and with such a marked and clear outline, that the devil, with the evil experience that he must then have gained, would necessarily have a fairer field for developing his new travesty of the truth.

The holy law of God has a positive, as well as a negative aspect. Its positive aspect consists, as respects the first table, in the supreme love of God in the whole being—"Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind. This is the first and great commandment:"<sup>1</sup> and as respects the second table, in the equal love of one's neighbour—"And the second is like unto it, Thou shalt love thy neighbour *as thyself*. On these two commandments hang all the Law and the Prophets."<sup>2</sup> Hence "love is" said to be "the *fulfilling* of the Law."<sup>3</sup> The negative aspect of the law is seen, in the prohibitory nature of the ten commandments: which were given to man in his fallen state. And it is this aspect of the law, which the Apostle refers to, when he says, "The law is *not* made for a *righteous* man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane," &c.<sup>4</sup>

<sup>1</sup> Matt. xxii. 37, 38.

<sup>2</sup> Matt. xxii. 39, 40.

<sup>3</sup> Rom. xiii. 10.

<sup>4</sup> 1 Tim. i. 9.

Now the principles of "Jesuitism" are in direct antagonism to the Law of God, both in its positive, as well as in its negative aspect; and they are designed to destroy even "the work of the Law written in the heart" by nature;<sup>1</sup> and to "sear" "the conscience" as with a "hot iron"; so that no impression may ever thereafter be made God-ward upon it.<sup>2</sup>

Does the law of God, in its *positive* aspect, as respects the *first* table, say, "Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"?—and that "this is the *first* and *great* commandment"? And does our Lord Jesus Himself say that "*this* is life eternal, that they might *know* Thee the only true God, and Jesus Christ Whom Thou hast sent"?<sup>3</sup> And are we taught in Scripture, that it is a characteristic of "the carnal mind," which is at "*enmity* against God,"<sup>4</sup> that "God is not in all its thoughts"?<sup>5</sup> "You might guess for ever," says Mons. Quinet, in his Lecture on the "Philosophy of Jesuitism," "and not hit upon the question *FIRST forbidden to be discussed* in the philosophy of *Jesuitism*. It is prescribed that you are to *think as little as possible of God*, and *NEVER to speak of Him*—*Quæstiones de Deo prætereantur*!"<sup>6</sup> And Cardinal Sfondrate, in a work defended by Cardinal Albani, afterwards Pope Clement XI., says: "To be *ignorant of the being of a God* ought to be considered a *great blessing and favor*; for as sin is essentially an offence against God, it follows that a man who is

<sup>1</sup> Rom. ii. 15.      <sup>2</sup> 1 Tim. iv. 2.      <sup>3</sup> John xvii. 3.      <sup>4</sup> Rom. viii. 7.

<sup>5</sup> Psa. x. 4.      <sup>6</sup> "Pass over all questions . . . relative to God."

*without a knowledge of Him* has neither offence, sin, nor eternal punishment to fear"! While Busembaum actually says: "This is the *privilege* of the new grace which Christ has imparted, that by virtue of the sacrament of penance, *justification may be obtained WITHOUT LOVE.*"<sup>1</sup> Nay, Father Sirmond, in commenting upon this commandment, says, this "does *not* signify that He ought to be loved *in reality*. This would be taking things too strictly in the letter": for he adds, "The letter killeth," &c.!!<sup>2</sup> And afterwards commenting upon our Lord's words, "If the Son shall make you free, ye shall be free indeed;"<sup>3</sup> he even dares to say—"Yes, we shall, I trust agreeably to *his own* testimony, *be free FROM THE INTOLERABLE YCKE, with which some would load us, OF LOVING GOD*"!!<sup>4</sup>

Or, to take the *negative* aspect of the first table, Does the first commandment say, "Thou shalt have none other gods but Me"? and the second, "Thou shalt not make to thyself any graven image, nor the likeness of *anything* that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down unto them, nor worship them," &c. In direct antagonism to these holy precepts, Gabriel Velasquez says: "*All inanimate and irrational things*

<sup>1</sup> "Et hoc est privilegium novæ gratiæ, quam addidit Christus, ut etiam SINE AMORE possit vi sacramenti *obtineri justificatio.*" Theol. Moralis (Ed. Mus. Brit.), tom. VI., lib. VI., pars. 11, tr. IV., C. I., dub. 2, de Coutrione quæst, 119, n. 865.

<sup>2</sup> La defense de la vertu. Treat. 2, Sec. 1, Cap. 2, 3.

<sup>3</sup> John viii. 36.

<sup>4</sup> Ib. Tr. iii., p. 60.

*may be legitimately worshipped.*" And again: "Why may we not *safely* adore and *worship*, together with God, ANYTHING *whatsoever of this world?* for God is in it, according to his essence"! And many of the Romish doctors teach that this worship is *to terminate in the image itself!* Thus Bernardus Pujol says: "The image truly and properly is the matter of adoration, and the worship *truly and properly is terminated upon it; . . . and not only,*" he adds, "the external, but the *internal worship is to be terminated upon the image*"!<sup>1</sup> And we have already seen, that the Church of Rome has, in many of her manuals utterly suppressed the second commandment altogether; and has divided the tenth into two to make up the number.

Does the third commandment say, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain"? The Jesuit, Alphonsus Liguori, who was canonized in 1839, and of whose works the Church of Rome has declared that they "are worthy of the highest praise," and that they "contain not one word worthy of censure," says that "it is a certain and a common opinion amongst *all* divines, that for a just cause *it is lawful to use equivocation* in the propounded modes, and to confirm it with an oath"! In other words, that it is *lawful* in the most solemn manner *to appeal to God ON OATH, for HIM to bear witness to the truth of A LIE*; while

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<sup>1</sup> De sac. ador. cultu, disp. 3, sect. 7. Quotations might also be given from the writings of Cardinal Bellarmine, Dominicus Soto, Sylvius, and others, to the like effect.

the perjurer knows it at the same time to be one! And this is done for "*a just cause*," to wit, as he explains it, "the good of the Church," *i.e.*, of Rome! And then he gives a number of examples, which are nothing better than minute instructions to cover lying deceits with dissembling, even with oaths: which, "however valid," he says, "can be relaxed by the Church."<sup>1</sup>

Does the fourth commandment say "Remember that thou keep *holy* the Sabbath *day*: in it thou shalt do *no manner of work*," &c.? And does God's holy word promise a special blessing to those who "turn away the foot from the Sabbath, from doing their pleasure on" God's "holy day; and call the Sabbath a delight and honorable; and shall honor Him," by "*not doing their own ways, nor finding their own pleasure, nor speaking their own words*"?<sup>2</sup> This same Liguori, "taught by whose admonitions" every Romanist is bound to pray on the 2nd of August, that he may be "strengthened by his example," and so "may be able to come to the Lord,"<sup>3</sup> says, that "the Pope can decree that the observance of the Lord's day should *continue only a few hours*, and that certain servile works would be lawful:" and among other things, he says, "it appears to be lawful for a good and public cause of necessity or joy—say on account of victory, the birth or coming of a prince, &c., *to prepare garments, theatres, and such like*"

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See Dr. Blakeney's "Awful Disclosure: being Extracts, translated, from the Moral Theology of Alphonsus Liguori," p. 55, and onwards, pp. 106, 107, &c.

<sup>2</sup> Isa. lviii. 13.

<sup>3</sup> "Roman Missal," Mechlin, p. 402.



—they add that “these things can be done to *the reciting of a Comedy!*”<sup>1</sup> And in accordance with such teaching, an announcement appeared in the papers in September, 1868, that “the Cardinal Archbishop of Toledo had accorded to the shopkeepers of Madrid *the permission to open their establishments on Sundays and fête days*”!

Take, again, the second table of the law. In its *positive* aspect it says: “Thou shalt *love* thy neighbour *as thyself*.” The “blessed Alphonsus,” however, as he is called in the Church of Rome, in direct opposition to this holy precept, in innumerable instances teaches the very reverse. Thus he says: “The *ruin* of a *neighbour* can sometimes be *permitted*, when he is prepared for evil, and the other does not intend that he should sin; but only in *not removing the occasion* of sin, he permits one sin, lest more might be committed, so that *the permission* may be the impediment of greater evil.” Nay, he holds that it is lawful “*to give*” persons “*the occasion to sin*,” who are “prone” to certain crimes: as, for instance, “whensoever a man, having a wife suspected of adultery, *lays a snare* for her,” &c. And the reason he gives for such diabolical conduct, reveals the very gist of the antagonism of Jesuitism to the divine precept—“because,” he says, “when a husband or master *affords an opportunity*” [*ansam*, a handle] “of committing adultery or theft,” [the instance in this case being “a master NOT *to take away the occasion* of stealing from his *children* or servants,”] “he does not truly induce to sin,

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<sup>1</sup> “Extracts,” pp. 117, 118.

but *he affords an occasion of sin*, and prevents the sin of another *for a just cause*; viz., THAT HE MAY PRESERVE HIMSELF FROM AN EVIL which is about to come."<sup>1</sup>

Or, to take the second table of the law, chiefly in its *negative* aspect. The fifth commandment, which the apostle calls "the first commandment with promise,"<sup>2</sup> says expressly and indeed *positively*, "Honour thy father and thy mother." The "blessed Alphonsus," on the contrary, teaches that "if a son thinks that he is called to a religious or clerical state, and supposes that his parents would unjustly impede him, he conducts the business more advisedly *by concealing it from them, and by following the divine will.*" And then, after having adduced many authorities, he continues: "From all these authorities we conclude that not only do children *not* sin, who enter a religious state *without consulting their parents, but ordinarily speaking they err very much, on account of the danger to which they expose themselves of being averted from it, if they consult with them concerning their own call.*"<sup>3</sup> While Fagundez<sup>4</sup> thus expresses himself, and Father Gobat quotes and approves the sentence: "It is lawful for a son to *rejoice at the murder of his parent, committed by himself in a state of drunkenness, on account of the great riches thence acquired by inheritance*!" And Father Gobat afterwards goes on to say, "It is sometimes lawful to desire a blameless drunkenness, *by which the great benefit would be produced*"!<sup>5</sup>

<sup>1</sup> "Extracts," pp. 38, 39, 41.

<sup>2</sup> Eph. vi. 2.

<sup>3</sup> "Extracts," pp. 118, 119.

<sup>4</sup> In Decal. lib. ix.

<sup>5</sup> Quoted in Dalton's "Jesuits," p. 53.

The sixth commandment says: "Thou shalt do no murder." The antagonistic teaching on this subject is awful indeed. Liguori holds that "indirectly it is sometimes lawful to slay one's self." "And Elbel, N. 13," he says, "permits those who are confined in prison to slay themselves for the purpose of evading the certain sentence of death or even perpetual imprisonment."<sup>1</sup> Then he discusses "what must be the *value* of the article stolen to justify the owner in *killing* the thief."<sup>2</sup> And he says, "They only are to be accounted assassins, who commit a homicide with the bargain, that he who employs them *shall pay them a temporal reward*."<sup>3</sup> So again he says, "Sylvius holds it *lawful to kill any one who attacks your property*, if it is of value, and cannot be otherwise defended or recovered again, than by the death of the robber."<sup>4</sup> And Henry Henriquez, a Spanish Jesuit, teaches that "if an adulterer, *even a priest*, reflecting upon the danger, has entered the house of an adulteress, and being attacked by her husband, *kills* his aggressor in the necessary defence of his life or limbs, he *is not to be regarded as irregular*!"<sup>5</sup> While "*any private man, whoever he may be*," it is taught by Mariana, "*De Rege et Regis Institutione*," "has a *right*, equal to the best, *to kill* the king declared a public enemy: let him only have the will to fling away hopes of impunity, despise the risk, and dare

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<sup>1</sup> "Extracts," pp. 120, 121.

<sup>2</sup> "Quantus debeat esse valor rei, ut liceat furem interficere."

<sup>3</sup> Liguori, iv. 364.

<sup>4</sup> "Diripientis"—The *distrainer*, for instance, in Ireland!

<sup>5</sup> Lib. xiv. de Irregularitate, c. 10, § 3.

attempt to serve his country. I never will believe, says the Jesuit, "that he who makes essay to slay him, *has done anything whatever which he has not A RIGHT TO DO*"!<sup>1</sup> And the before-mentioned Stephen Fagundes, who was Professor of Theology at Lisbon in 1645, in his work *on the precepts of the decalogue* [!] informs us that "Christian and Catholic sons may accuse their father of the crime of heresy, if he attempt to turn them from the faith, although they may know for certain that he will be burned to death for it. And not only may they refuse him food, should he attempt to turn them from the Catholic faith, but *they are also JUSTIFIED in killing him*"!<sup>2</sup>

Again, the seventh commandment says, "Thou shalt not commit adultery;" and our blessed Lord, in unfolding the spiritual nature of this commandment, has taught us, that "whosoever looketh on a woman to lust after her *hath* committed adultery with her already *in his heart*."<sup>3</sup> But the Jesuits teach that adultery *may* be committed, and that *even without sin*! Liguori says that "if a man were to suffer great loss by putting away his concubine, the priest may give him absolution *before* the sacrifice is made."<sup>4</sup> He says "From fear of death, or from great loss, it may be lawful for a servant to stoop his shoulders, or to bring a ladder for his master ascending to commit fornication."<sup>5</sup> While

<sup>1</sup> Quoted in "Cases of Conscience," p. 51. Also in notes to Pierce Connelly's "Letter to the Earl of Shrewsbury," p. 39.

<sup>2</sup> "Poterunt juste occidere."—Tom. i., lib. iv., c. ii., n. 7, 8.

<sup>3</sup> Matt. v. 28.

<sup>4</sup> "Extracts," p. 127.

<sup>5</sup> Ib. p. 47.

the Jesuit Anthony Escobar says, that "even a man of a religious order, who for a short time lays aside his habit for a sinful purpose, is *free from heinous sin*, and does not incur the penalty of excommunication." Nay, he goes on to say: "I am of this opinion, and *I* extend that short space of time to *one hour*. A man of a religious order, *therefore*, who puts off his habit for this assigned space of time, does not incur the penalty of excommunication, *although he should lay it aside, not only for a sinful purpose, as to commit fornication, or to thief but even that he may enter unknown into a brothel*"!<sup>1</sup>

The eighth commandment says: "Thou shalt not steal." How do the Jesuit doctors treat this commandment? Liguori says: "It is *certain*, that he who is in great want *may* steal the property of another, as much as is sufficient to deliver himself from such a necessity!"<sup>2</sup> So again he says: "If his shame of begging be so great, that he would prefer death itself to begging," *he may "steal"*!<sup>3</sup> And again: "Note here the thirty-seventh proposition of Innocent XI., which said, 'Domestic servants, men and women, *can steal* from their own masters for the purpose of compensating themselves for their own labour, which *they* judge to be greater than the salary they receive.'<sup>4</sup> And then he gives many other instances equally atrocious.

The ninth commandment says: "Thou shalt not bear false witness against thy neighbour." In direct antagonism to this precept, Liguori says, in general

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<sup>1</sup> Quoted in Dalton's "History of the Jesuits," pp. 43, 44.

<sup>2</sup> "Extracts," p. 129.    <sup>3</sup> Ibid., p. 131.    <sup>4</sup> Ibid., p. 134.



terms, that "It is lawful to dissemble what is; or to cover the truth with words, or other ambiguous and doubtful signs, for a just cause, and when there is not a necessity of confessing."<sup>1</sup> And then he gives various instances, as, for example, that a man "may be able to deliver himself from a troublesome investigation!"<sup>2</sup> Or, if "*concealed among heretics*, you may accomplish a greater amount of good!"<sup>3</sup> So in a trial, "where the crime is *altogether concealed*," "then he can, yea, the witness is *bound* to say, that the accused did *not* commit the crime."<sup>4</sup> And then he enters upon the question, whether a false swearer can be absolved, "*because in such an oath, (which can not be called a perjury,) he has not sinned against commutative justice, but against legal justice, and due obedience to a judge whose command of unfolding the truth is transient, and only lasts while the judge interrogates*"!<sup>5</sup> And he teaches that "the accused legitimately interrogated" "can deny the crime even *with an oath (at least without great sin)*, by understanding that he did not commit it, so that he is bound to confess it, only let there be a hope of avoiding the punishment!"<sup>6</sup> So, "an adulteress," he says, "can deny her adultery to her husband:" "for "she is able to assert equivocally, that she did not break the bond of matrimony, which truly remains; and if sacramentally she confessed adultery, she can answer, 'I am *innocent* of this crime,' *because by confession it was taken away*'!!"<sup>7</sup> Nay, she "can deny

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"Extracts," p. 25.

Ibid., p. 62.

<sup>2</sup> Ibid., p. 26.

<sup>5</sup> Ibid., p. 63.

<sup>7</sup> Ibid., p. 68.

<sup>3</sup> Ibid., p. 27.

<sup>6</sup> Ibid., p. 64.

*with an oath*, and say, 'I did *not* commit the crime.'<sup>1</sup> While he says, that "he who *hath sworn* to a judge that he *would speak what he knew*, is *not bound* to reveal *concealed* things. The reason is obvious!"<sup>2</sup>

The tenth and last commandment says: "Thou shalt not covet *anything* that is thy neighbour's." Much, if not the whole, of the teaching which I have already adduced, is diametrically opposed to the *spirit* of this precept; and I will, therefore, only give one more example in point. Charles Anthony Casnedi says, in his "Crisis Theologica," "I may *desire* my father's death, either as an evil to my father (in which case the desire is unlawful), or as *an advantage to myself* (in which case it is *permissible*), *provided* I rejoice simply *in the good which I derive* from my father's death, and not in his death, by which I procure the good"<sup>3</sup> And Peter Alagona may be said to sum up the whole dark catalogue of antagonistic breaches of the divine law in one diabolical sentence, in which he makes God Himself "the minister of sin,"<sup>4</sup> and the patron of all iniquity! He says: "*By the command of God*," (i.e., of those who claim to speak in His name,) "*it is lawful to kill an innocent person, to steal, or to commit fornication*, because He is the Lord of life and death, and all things: *and it is due to Him thus to fulfil his commands*,"<sup>5</sup> i.e., to break His own laws!!

Such, then, is the terrible evidence which Jesuitical

<sup>1</sup> "Extracts," p. 70.

<sup>2</sup> Ibid., p. 99.

<sup>3</sup> Tom. v. 1719; Disp. 13, par. 4; n. 169.

<sup>4</sup> Gal. ii. 17.

<sup>5</sup> S. Thomæ Aquinatis Summæ Theologiæ Compendium. Lutetiæ Parisiorum, 1620; Ex prima secundæ quæst. 94.

teaching affords, of dark antagonism to the holy law of God! And the vow of vows to the Jesuit, is the vow of *obedience*. How far, then, does *this* vow extend? Hear the words of the founder of the Order, Ignatius Loyola himself. "It is impossible to deny," he says, "that *obedience* includes, not only the *doing* of what is commanded and the *willing* of what is done, but the *submission of the judgment also*, that *WHATEVER is commanded SHOULD BE THOUGHT RIGHT AND TRUE*: for *OBEDIENCE is a HOLOCAUST wherein THE WHOLE MAN, without ANY reserve whatever, is immolated to his Creator by the hands of his minister*. The noble simplicity of *blind obedience* is gone, *if*, in our secret breasts, *we call in question* whether what is commanded be *right or wrong*."<sup>1</sup> Hence Cardinal Belarmine declares that, "the Church" (i.e., all the baptized,) "is inviolably bound to believe that to be morally good *which the sovereign Pontiff commands*, and that morally bad which he forbids!" And, therefore, St. Philip Neri, quoted with approbation by Liguori, thus counsels the penitent: "Let him *give himself up* to a learned Confessor, and *be obedient to him as to God*. He that *thus* acts is *safe* from having *any* account to render of all his actions. *The Lord will see to it that his Confessor lead him not astray!*"<sup>2</sup> And so, in the "Exercises of St. Ignatius," published by Dolman in 1847, and edited by the late Cardinal Wiseman, we

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<sup>1</sup> Quoted by Pierce Connelly, in his "Letter to the Earl of Shrewsbury," p. 10.

<sup>2</sup> Quoted by Pierce Connelly, in his "Letter to the Earl of Shrewsbury," p. 6, and also in "Cases of Conscience," pp. 102, 150.

read, "That we may in *all* things attain the truth, that we may not err in *anything*, we ought ever to hold it as a *fixed principle*, that what I see WHITE, I believe to be BLACK, if THE HIERARCHICAL CHURCH so define it to be"!!<sup>1</sup>

These, then, are the Jesuits' "*moral principles*" of "*obedience*"! And they seek to carry them out, with the most Satanic subtlety and craft. For, "just as one *swaddles the baby's limbs* in the cradle," says the Jesuit, Cerutti, "to ensure their just proportion, it is *necessary*, from earliest youth, to *swaddle*, if I may so speak, *the will*, to ensure it all through life a happy and *salutary suppleness*!"<sup>2</sup> "In the hands of his superiors he must be like the staff in the hands of an old man, who *does what he likes with it*, and will suffer himself to be pushed this way or that *as unresistingly as a corpse*"!<sup>3</sup> "We heard comparatively little," says Andrew Steinmetz, in "The Noviate," "about the vows of poverty and chastity, but *every moment of the day* we were reminded of that of *obedience*. If chastity were the crown and poverty the robe, *obedience* was to be the head and the body to wear them; it was to be *the virtue* of the Jesuit. *No boundaries, no limits, were set to this virtue. It was infinite space for ever enlarging! It was to extend over body AND SOUL, AS IF we had 'SOLD THEM TO THE DEVIL'*"!!<sup>4</sup>

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<sup>1</sup> Quoted in "Cases of Conscience," p. 43.

<sup>2</sup> Apologie, p. 330; quoted by Michelet, in his "Jesuits and Jesuitism," Lecture 3.

<sup>3</sup> "Perinde ac cadaver." Constit., p. 123, in 12mo, Romæ, in Collegio Societatis, 1583,—quoted by Michelet in his second Lecture.

<sup>4</sup> P. 139.

Yes, "Jesuitism" is the devil's own caricature of the work of the Holy Ghost in the heart of a saved sinner: for it inculcates a *mock* repentance, and a *false* faith; and aims at the utter destruction of the law of God in the heart, and the complete subduing of the will of the sinner to the will of a creature in lieu of the Creator, and through that creature to the devil himself, to be used in direct opposition to the holy will of God! A complete, or "professed" Jesuit, therefore, is the devil's own *counterfeit* of a child of God—the devil's own travesty, or caricature, of "the Son of the Kingdom"!¹

And I would only add, in conclusion, that the more I contemplate what Quinet, in his "Jesuits and Jesuitism," calls "the tactics of this Order,"—"which surpasses," he says, "all the Machiavellian combinations with which your memory is stored,"—"in its private contest with the soul," the more I am convinced of the super-human subtlety with which its vast organization has been planned, and is being carried out; that Satan himself was its author; that it is formed upon his own model of rule, as "the prince of the power of the air;" and that he "*energizes*" in it for the carrying out of his own hellish designs against the Christ of God Himself. Moreover, as "Jesuitism" grew out of Babylonianism," and is too subtle, too deeply seated in the Roman earth, and too powerful an auxiliary, to be cast aside; I cannot but think that Satan will make use of

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¹ If the reader wishes to look further into this subject, he is referred to the writer's Treatise on "Jesuitism; or, the devil's travesty of the son of the Kingdom," pp. 92. Morgan & Scott, price 1s.



this organization, to bring in his last, and most awful travesty of the truth, even

III. "The Antichrist," who will be the devil's caricature of the King Himself: for that the final Antichrist will be *an individual*, and an individual indwelt of Satan himself; and will have greater powers, and more extended facilities for opposition to the truth of God, than any other person who has preceded him, there seems to me to be no manner of doubt whatever. For he is called in Scripture, pre-eminently "The lawless one," ὁ ἀνομος, "that man of sin," "the son of perdition," "the wicked one:" "whose coming," παρουσία, or, presence, "is *after the working of Satan*, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish"<sup>1</sup> "*the son of perdition*" being a term applied to only one other person in the Scriptures, Judas Iscariot; who was in this respect a type of the Antichrist, "*and into*" whom Satan was expressly said *to have "entered."*<sup>2</sup> He is moreover called expressly "*The King*,"<sup>3</sup> by way of eminence, and "*The King of Babylon*," and "*The Assyrian*;"<sup>4</sup> and he is finally at Christ's second coming to be "*seized*," or "*laid hold of*" ἐπιάσθε, (clearly implying individuality,) and "*cast alive into the lake of fire burning with brimstone*"!<sup>5</sup>

As, however, I have occupied so much space in considering Satan's two former travesties of the truth, I must content myself in this instance, with shortly point-

<sup>1</sup> 2 Thes. ii. 3, 8-10; Isa. xi. 4.    <sup>2</sup> Luke xxii. 3; John xvii. 12.

<sup>3</sup> Dan. xi. 36; Isa. xxx. 33.    <sup>4</sup> Isa. xiv. 4, 25; x. 5.    <sup>5</sup> Rev. xix. 20.

ing out some few only of the *contrasts* between Christ Himself and Antichrist.

In the first place, Christ came in His Father's name : Antichrist will come in his own. "I am come," said Jesus to the Jews, "in My Father's name, and ye receive Me not: if another" (i.e., Antichrist) "shall come in his own name, him ye will receive."<sup>1</sup> It was to this period also that Jesus referred again, when He said, "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. *Even so shall it be also unto this wicked generation.*"<sup>2</sup> Hence at the time of the end, Satan will find no nation more suitable for his purposes, than the then restored nation of the Jews: who will receive the Antichrist, as their Messiah: and he will, as "*The prince*," make a covenant with them "for one hebdomad" of years, i.e., seven years; and will break it "in the midst of the hebdomad,"<sup>3</sup> i.e., after three-and-a-half years; and then seek to extirpate them from the face of the earth.<sup>4</sup> This covenant is called a "covenant with death," and "an agreement with hell;"<sup>5</sup> and the breaking of it will issue in "Jacob's trouble," compared with which there

<sup>1</sup> John v. 43.<sup>2</sup> Matt. xii. 43-45.<sup>3</sup> Dan ix. 26, 27.<sup>4</sup> Psa. lxxxiii. 3-8; Dan. xi. 41-45.<sup>5</sup> Isa. xxviii. 18.

has been “none like it”<sup>1</sup>—“a time of trouble, such as never was since there was a nation to that same time”<sup>2</sup>—or, as our Lord says, “great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”<sup>3</sup>

Christ came as “the servant of Jehovah,” to do His Father’s will : Antichrist will come as the “lawless one,” and will brook no other will but his own ! When Christ came, He said, “Lo, I come : in the volume of the book it is written of Me. I delight to do Thy will, O my God : yea, Thy law is within My heart.”<sup>4</sup> Hence it is said, Christ pleased not Himself”<sup>5</sup> but as He said, “He that sent Me is with Me : the Father hath not left Me alone ; for I do always those things that please Him.”<sup>6</sup> And, therefore, He “became obedient unto death, even the death of the cross.”<sup>7</sup> On the contrary, this “lawless one,” “shall do according to his will”<sup>8</sup> : for he will “oppose and exalt himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God.”<sup>9</sup>

Christ was meek and lowly in heart : Antichrist will be proud and overbearing. “Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”<sup>10</sup> “Come unto Me, all ye that labour and are heavy-laden,

<sup>1</sup> Jer. xxx. 7.<sup>2</sup> Dan. xii. 1.<sup>3</sup> Matt. xxiv. 21.<sup>4</sup> Psa. xl. 7, 8.<sup>5</sup> Rom. xv. 3.<sup>6</sup> John viii. 29.<sup>7</sup> Phil. ii. 8.<sup>8</sup> Dan. xi. 36.<sup>9</sup> 2 Thes. ii. 4.<sup>10</sup> Matt. xxi. 5.

and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”<sup>1</sup> On the contrary, Antichrist “shall magnify himself in his heart,” and “shall exalt himself and magnify himself above every god;” and he “shall also stand up” even “against the Prince of princes.”<sup>2</sup>

Christ had not where to lay His head; and was indebted even to another for His sepulchre. “The foxes have holes,” He said, “and the birds of the air have nests; but the Son of man hath not where to lay His head.”<sup>3</sup> “When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus’ disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock.”<sup>4</sup> To Antichrist, on the contrary, Satan, as “*the dragon*,” will “give him his power, and his throne,” *θρόνον*, “and great authority:” “and power” will be “given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain, from the foundation of the world.”<sup>5</sup>

Christ’s kingdom, being “the kingdom of God,” is “righteousness, and peace, and joy in the Holy Ghost”;<sup>6</sup>

<sup>1</sup> Matt. xi. 28, 29.      <sup>2</sup> Dan. viii. 25; xi. 36.

<sup>3</sup> Matt. viii. 20.

<sup>4</sup> Matt. xxvii. 57-60.

<sup>5</sup> Rev. xiii. 2, 7, 8.

<sup>6</sup> Rom. xiv. 17.

and was not to be propagated in the world, on worldly principles. For, He said to Pilate, "My kingdom is not of this world, if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."<sup>1</sup> Antichrist's kingdom is essentially "of the earth, earthy;" and he will fight to obtain it: for we read that, although he will appear first as a "little horn," or king, yet that he will inaugurate his supreme dominion, by plucking up "three" other "horns" "by the roots";<sup>2</sup> and he will finally have the whole "ten horns," or "ten kings" of the entire Roman earth, at his absolute disposal: for it is said, that "these have one mind, and shall give their power and strength unto" him:<sup>3</sup> when it will be said of him; "Who is like unto the beast? Who is able to make war with him?"<sup>4</sup>

Christ "went about doing good, and healing all that were oppressed of the devil; for God was with Him."<sup>5</sup> Antichrist, on the contrary, having the devil in him, will be "a king of fierce countenance,"<sup>6</sup> and will "make war with the saints, and prevail against them"; will "wear out the saints of the most High";<sup>7</sup> will "go forth with great fury to destroy, and utterly to make away many";<sup>8</sup>

<sup>1</sup> John xviii. 36, 37.<sup>2</sup> Dan. vii. 8.<sup>3</sup> Rev. xvii. 12, 13.<sup>4</sup> Rev. xiii. 4.<sup>5</sup> Acts x. 38.<sup>6</sup> Dan. viii. 23.<sup>7</sup> Dan. vii. 21, 25;

Rev. xiii. 7.

<sup>8</sup> Dan. xi. 44.



and will "cause that as many as" will "not worship" his "image" shall "be killed."<sup>1</sup>

Christ sought not His own glory, but His Father's: Antichrist will seek his own solely. "I receive not honour from men,"<sup>2</sup> said Jesus: "but I honour My Father"; "and I seek not Mine own glory."<sup>3</sup> "He that speaketh of himself seeketh his own glory: but he that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him."<sup>4</sup> But of Antichrist it is said, not only, that he will "oppose and exalt himself above all that is called God, or that is worshipped;"<sup>5</sup> so that he will seek to "be like the most High:"<sup>6</sup> but also that he will "open his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven";<sup>7</sup> and will "speak marvellous things against the God of Gods, and will prosper till the indignation be accomplished."<sup>8</sup>

Christ first humbled Himself, and was then exalted. Antichrist will first exalt himself, and will afterwards not only be humbled, but destroyed. For "Christ Jesus," "being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and

<sup>1</sup> Rev. xiii. 15.    <sup>2</sup> John v. 41.    <sup>3</sup> John viii. 49, 50.

<sup>4</sup> John vii. 18.    <sup>5</sup> 2 Thess. ii. 4.    <sup>6</sup> Isa. xiv. 14.    <sup>7</sup> Rev. xiii. 6.

<sup>8</sup> Dan. xi. 36.

given Him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”<sup>1</sup> Antichrist, on the contrary, although he will at first “exalt” his “throne above the stars of God,” and “seek to ascend above the heights of the clouds”; “yet” shall he at length “be brought down to Sheol, to the sides of the pit,” and be “cast out of” his “grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.” “Sheol from beneath,” it will then be said to him, “is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to Sheol, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O shining one, son of the dawn! how art thou cut down to the ground, which didst weaken the nations!” “They that see thee shall narrowly look upon thee, *and consider thee*, saying, Is *this* the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the

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<sup>1</sup> Phil. ii. 5-11.

cities thereof; that opened not the house of his prisoners." "The seed of evildoers shall never be renowned."<sup>1</sup> Yes, "the Lord" Himself "shall consume" him "with the spirit of his mouth, and shall destroy" him "with the brightness of his coming."<sup>2</sup> "For Tophet is ordained of old; yea, *for the King* it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it."<sup>3</sup> "So let all thine enemies perish, O Jehovah; but let them that love Him be as the sun when he goeth forth in his might."<sup>4</sup>

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<sup>1</sup> Isa. xiv. 13-15, 19, 9-12, 16, 17, 20.      <sup>2</sup> 2 Thess. ii. 8; Isa. xi. 4.

<sup>3</sup> Isa. xxx. 33.

<sup>4</sup> Jud. v. 31.

## CHAPTER VI.

THE HISTORY OF SATAN. (*Concluded*).

## SECTION I.

*HOW GOD OVER-RULES THE WORKINGS OF SATAN, FOR THE ACCOMPLISHMENT OF HIS OWN PURPOSES.*

OUR Lord Jesus Christ, as “the son of Abraham,”<sup>1</sup> is heir to the land of Israel: which is expressly called “the land of Jehovah,”<sup>2</sup> and “Emmanuel’s land.”<sup>3</sup> As “the Son of David,” He is heir to the throne of Israel:<sup>4</sup> and was, therefore, rightly called “The King of the Jews.”<sup>5</sup> As “the Son of Man,”<sup>6</sup> “the Seed of the woman,”<sup>7</sup> He is the “heir of the world”:<sup>8</sup> while as “the Son of God,” He is “heir of *all things*.”<sup>9</sup> For “it pleased the Father that in Him should *all* fulness dwell.”<sup>10</sup>

As “the Son of Abraham,” and “the Son of David,” therefore, when He returns again to this earth, He will rescue His people Israel from the tyranny of Antichrist,

<sup>1</sup> Matt. i. 1; Gal. iii. 16.    <sup>2</sup> Hosea ix. 3; Lev. xxv. 23.    <sup>3</sup> Isa. viii. 8.

<sup>4</sup> Matt. i. 1, 6; ii. 2; Luke i. 30-33.    <sup>5</sup> Matt. ii. 2; xxvii. 37.

<sup>6</sup> John iii. 14.    <sup>7</sup> Gen. iii. 15.    <sup>8</sup> Gen. i. 26, 28; Psa. viii. 4-6;

Heb. ii. 6-8.    <sup>9</sup> Heb. i. 1, 2; Acts x. 36; 1 Cor. xv. 27;

Eph. i. 20-23.    <sup>10</sup> Col. i. 19.

take the land of Israel out of his hands, and put his own people in possession of it under Himself; reign over them as their Lord and King, and set up the "Sabbath of Rest" in, and over, the whole earth.<sup>1</sup> While as "the Son of Man," "the seed of the woman," and "the Son of God," He will recover the forfeited inheritance of earth out of the hands of Satan; and reign over the whole world, as its Lord and King: for "Jehovah shall be king over the whole earth: in *that* day shall there be one Lord, and His name one."<sup>2</sup>

Now we have seen that "the Son of God was manifested," for this purpose, "that He might destroy the works of the devil";<sup>3</sup> and that "this purpose" could not be accomplished except "through death."<sup>4</sup> The death of Jesus Christ upon the cross, therefore, was not only death to the devil; but it was also the first step towards the accomplishment of the recovery of the forfeited inheritance of earth out of the hands of the usurper. For "the prince of this world" has now been "judged," *κέκριται*, "hath been and remaineth judged:"<sup>5</sup> and it only, therefore, remains for sentence to be executed upon him. For in consequence of the work of redemption, "all power is given unto" Christ, as "the Son of Man," "the Seed of the woman," both "in heaven and in earth."<sup>6</sup> "*Therefore*," says Jehovah,

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<sup>1</sup> Psa. cii. 13-28; Zeph. iii. 8-20; Micah vii. 18-20; Obad. 15-21; Joel iii. 9-21; Isa. lxi. 2-11; lxii.; Psa. ii. 6-12; Isa. ix. 6, 7; Luke i. 31-33; xix. 11-27; Isa. xiv. 7; xxxii.; xxxiii. 20-24; xi. xii., &c.

<sup>2</sup> Zech. xiv. 9.    <sup>3</sup> 1 John iii. 8.    <sup>4</sup> Heb. ii. 14.

<sup>5</sup> John xvi. 11.    <sup>6</sup> Matt. xxviii. 18.



“will I divide Him a portion with the great, and He shall divide the spoil with the strong; *because* He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.”<sup>1</sup> “For He hath put all things under His feet.”<sup>2</sup> Nevertheless, as the Apostle says, “We see not *yet* all things put under Him”:<sup>3</sup> because the full accomplishment of His purposes has not yet arrived. Hence “the heaven must receive” Him “until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.”<sup>4</sup> And in the meantime, “the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption, of our body:”<sup>5</sup> for “this is not our rest: because it is polluted,”<sup>6</sup> while the usurper is still in possession of the forfeited inheritance.

Nevertheless our *spirits* are already regenerated; while we have the promise of the regeneration of our *bodies* at His coming, and the regeneration of our *home* at the close of the millennium. For now “*grace reigns through righteousness* unto eternal life by Jesus Christ our Lord:”<sup>7</sup> but in the millennium *Righteousness itself will reign*, in the Person of our glorious

<sup>1</sup> Isa. liii. 12. See also Phil. ii. 9-11.   <sup>2</sup> 1 Cor. xv. 27; Eph. i. 22.

<sup>3</sup> Heb. ii. 8.   <sup>4</sup> Acts iii. 21.   <sup>5</sup> Rom. viii. 22, 23.   <sup>6</sup> Micah ii. 10.

<sup>7</sup> Rom. v. 21.

Emmanuel: for “behold, a king shall reign in righteousness, and princes shall rule in judgment.”<sup>1</sup> While in the final state, *Righteousness alone will dwell*: for, “we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.”<sup>2</sup>

The work that Christ, therefore, accomplished, He accomplished as the Head, Surety and Representative of His people; and it is for their sakes, therefore, that He tarries, in order to gather out “the remnant according to the election of grace”;<sup>3</sup> and to perfect them for glory. For “God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, *After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, Who doeth all these things. Known unto God are all His works from the beginning of the world.*”<sup>4</sup> “Blindness,” therefore, “in part, is happened to Israel, *until* the fulness of the Gentiles be come in;” when “*all Israel* shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant with them, when I shall take away their sins.”<sup>5</sup> And in the meantime, the Lord overrules the workings of Satan in the earth, for the accomplishment of His own glorious purposes therein.

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<sup>1</sup> Isa. xxxii. 1.      <sup>2</sup> 2 Peter iii. 13.

<sup>3</sup> Rem. xi. 5.    <sup>4</sup> Acts xv. 14-18.    <sup>5</sup> Rom. xi. 25-27; Isa. lix. 20, 21.

There are now, therefore, two seeds in the world—"the seed of the Serpent," and "the seed of God"—existing together side by side all through the dispensations—Satan ruling over, and "energizing" in, and through, "the seed of the Serpent"; and Christ ruling over, and, by His Spirit "energizing" in and through, "the seed of God."

These two seeds are variously named, according to the different aspects, in which they are severally viewed in the Divine Word: but these distinctive names all refer to the same class of persons. Thus "the seed of the Serpent" are called "sons of the wicked one":<sup>1</sup> because they partake of his nature and character, and are actively engaged, for the most part unconsciously, (as they are *to themselves*, only "fulfilling the desires of the flesh and of the mind,"<sup>2</sup>) in carrying out his designs. They are called "children of the night and of darkness:"<sup>3</sup> because they belong to Satan's "kingdom of darkness,"<sup>4</sup> and are working in it, under him. They are called "children of disobedience";<sup>5</sup> because they are "transgressors of the law," and are following out the principles of "the lawless one."<sup>6</sup> With respect to the old covenant of works, (although this primarily refers to unbelieving Israel,) they are also called "children of the bond-woman";<sup>7</sup> and with reference to some Church organization, or other, in which they are often found, they are called "goats:"<sup>8</sup> because they thereby assume to be *possessors* of the truth, when they are but *professors* of

<sup>1</sup> Matt. xiii. 38.<sup>2</sup> Eph. ii. 3.<sup>3</sup> 1 Thes. v. 5.<sup>4</sup> Col. i. 13.<sup>5</sup> Eph. v. 6.<sup>6</sup> James ii. 9, 11; Prov. xiii. 15.<sup>7</sup> Gal. iv. 31.<sup>8</sup> Matt. xxv. 32, 33, 41-46.

it. So again, their works are sometimes called "wicked works":<sup>1</sup> because they proceed from "the wicked one"; sometimes "dead works":<sup>2</sup> because they are done by men "dead in trespasses and sins";<sup>3</sup> and sometimes "works of darkness":<sup>4</sup> not only, because they tend to the support and upholding of Satan's "kingdom of darkness"; but because they lead to "outer darkness,"<sup>5</sup> and "the blackness of darkness for ever."<sup>6</sup>

On the other hand, "the seed of God" are called "sons of God":<sup>7</sup> because they are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God";<sup>8</sup> and in this respect: therefore, they partake of His nature and character.<sup>9</sup> "They are called "sons of the kingdom":<sup>10</sup> because they have been "delivered from the power of darkness," and "translated into the kingdom of" God's "dear Son."<sup>11</sup> They are called "children of the free woman,"<sup>12</sup> and "children of promise":<sup>13</sup> because they are one with "the Seed of the woman," "to whom the promise was made;" and are, therefore, interested in "the new Covenant of grace."<sup>14</sup> They are called "the children of light, and the children of the day:" because they "are not of the night, nor of darkness;"<sup>15</sup> but have been "called out of darkness into" God's "marvellous light," that they should "shew forth" His "praises,"<sup>16</sup> and "walk in the light, as He is in the

<sup>1</sup> Col. i. 21.    <sup>2</sup> Heb. vi. 1; ix. 14.    <sup>3</sup> Eph. ii. 1.    <sup>4</sup> Eph. v. 11.

<sup>5</sup> Matt. viii. 12.    <sup>6</sup> Jude 13.    <sup>7</sup> Gal. iv. 5-7.    <sup>8</sup> John i. 12, 13.

<sup>9</sup> Matt. v. 44-48.    <sup>10</sup> Matt. xiii. 38.    <sup>11</sup> Col. i. 13.

<sup>12</sup> Gal. iv. 30, 31.    <sup>13</sup> Rom. ix. 8.    <sup>14</sup> Gal. iii. 16-29.

<sup>15</sup> 1 Thes. v. 5; Luke xvi. 8.    <sup>16</sup> 1 Peter ii. 9.

light," and so "have fellowship with" Him; while "the blood of Jesus Christ His Son cleanses" them "from all sin."<sup>1</sup> They are called "obedient children, not fashioning themselves according to the former lusts in" their "ignorance";<sup>2</sup> but "walking," in the "obedience of faith,"<sup>3</sup> "even as He walked."<sup>4</sup> While as members of some Church organization, or, as professed followers of Christ, they are called "sheep:" because they are not *professors* of the truth only, but *possessors* of it likewise.<sup>5</sup> So, in contradistinction to the works of the wicked, their works are sometimes called "good works:"<sup>6</sup> not only, because they proceed from God, Who is goodness itself,<sup>7</sup> but because they are wrought out by Him in the hearts of men, who are themselves good:<sup>8</sup> for the Holy Ghost's definition of "a good man" is, that he is "full of the Holy Ghost and of faith."<sup>9</sup> Hence they are called "works of faith":<sup>10</sup> because they proceed from "faith" in God, "which" only "worketh by love";<sup>11</sup> and "works meet for repentance":<sup>12</sup> because repentance and faith are always joined together in the heart of that man, who is truly "born of God;" as the Apostle taught, "testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."<sup>13</sup> Hence "God" is said to "work in" them "both to will and to do of His good pleasure";<sup>14</sup> and the works that are thus wrought out

<sup>1</sup> 1 John i. 7.    <sup>2</sup> 1 Peter i. 14.    <sup>3</sup> Rom. xvi. 26.    <sup>4</sup> 1 John ii. 6.

<sup>5</sup> Matt. xxv. 32-40.    <sup>6</sup> Matt. v. 16; 1 Tim. ii. 10.    <sup>7</sup> Matt. xix. 17.

<sup>8</sup> Matt. xii. 35.    <sup>9</sup> Acts xi. 24.    <sup>10</sup> 1 Thes. i. 3.    <sup>11</sup> Gal. v. 6.

<sup>12</sup> Acts xxvi. 20.

<sup>13</sup> Acts xx. 21.

<sup>14</sup> Phil. ii. 13.



in them are, therefore, "the fruit of the Spirit."<sup>1</sup> And as "he that soweth to his flesh shall of the flesh reap corruption:" so "he that soweth to the Spirit shall of the Spirit reap life everlasting."<sup>2</sup>

Now God has Himself put irreconcilable enmity between these two seeds: for He said to the serpent, "I will put enmity between thee and the woman, and between *thy seed* and *her seed*;"<sup>3</sup> and there has, therefore, been a perpetual contest between the two all down the ages, and will be until the end: for "the carnal mind is enmity" itself "against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God:"<sup>4</sup> for "without faith it is impossible to please Him,"<sup>5</sup> and "all men have not faith."<sup>6</sup> Hence the moment a soul is "born of God," he becomes one with "the Seed of the woman"; and "the seed of the serpent," therefore, naturally hate him, as our Lord Himself testified, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own: but *because* ye are *not* of the world, but *I have chosen you out of the world*, THEREFORE the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you *for My Name's sake*, because they know not Him that sent Me."<sup>7</sup>

<sup>1</sup> Gal. v. 22-25. <sup>2</sup> Gal. vi. 8. <sup>3</sup> Gen. iii. 15. <sup>4</sup> Rom. viii. 7, 8.

<sup>5</sup> Heb. xi. 6. <sup>6</sup> 2 Thes. iii. 2. <sup>7</sup> John xv. 18-21. See also ch. xvii. 16.

This contest between the two seeds began with Cain and Abel, Cain being “out of that wicked one,” ἐκ τοῦ πονηροῦ, and Abel being “out of God,” ἐκ τοῦ Θεοῦ: and just as “the *first* man” was “of the earth, earthy,” and “the *second* man” was “the Lord from heaven;” and “that was *not first* which is spiritual, but that which is natural; and *afterward* that which is spiritual”:<sup>1</sup> so “the old man” was born before “the new man”; and Satan was thus, in *this* aspect of the subject, the first in “the field” of “the world.”<sup>2</sup> Nevertheless he shall also be *the first out of it*: for “the tares,” who are “the sons of the wicked one,” shall be “gathered together *first*,” and “bound in bundles to burn them”:<sup>3</sup> and “the seed of God” shall ultimately prevail over all opposition: for although the devil will, after his incarceration for 1,000 years in the abyss, make one final effort to “deceive the nations which are in the four quarters of the earth,” and to lead them on in a mad attack upon “the camp of the saints” and “the beloved city;” yet it will be a hopeless enterprize: for “fire” will “come down from God out of heaven, and devour them. And the devil that deceived them will be cast into the lake of fire and brimstone, where the beast and the false prophet” will also then be, “and shall be tormented day and night for ever and ever.”<sup>4</sup>

Now God overrules the workings of Satan in the earth, and uses him, as His instrument, for the accomplishment of his purposes, in a two-fold manner: for I

<sup>1</sup> 1 Cor. xv. 46, 47.

<sup>2</sup> Matt. xiii. 25, 38.

<sup>3</sup> Matt. xiii. 30, 38, 40, 41.

<sup>4</sup> Rev. xx. 7-10.

entirely agree with that searching Puritan Divine, Thomas Shepherd, who says, in his "Parable of the Ten Virgins Opened and Applied," "I am persuaded, as Calvin is, that all the several trials of men are to show them known to themselves and the world, that they be but counterfeits, and to make saints known to themselves the better."<sup>1</sup> As, however, this subject is a vast and comprehensive one, I can of course but glance at it in this section.

In the first place, then, I would observe that God uses Satan for the destruction of the wicked, and for the testing and discovery of hypocrites: for "the deceived and the deceiver are His;"<sup>2</sup> and He thus overrules their wickedness for the manifestation of His own glory. An instance or two under this head, must suffice. Take the case of Ahab, King of Israel, in the Old Testament, when he had "filled up the measure" of his "iniquities;"<sup>3</sup> for "there was none like unto Ahab, which did sell himself to work wickedness in the sight of Jehovah, whom Jezebel his wife stirred up."<sup>4</sup> Listen to the words of Micaiah the prophet, (whom Ahab "*hated*,") as he pronounces his doom: "And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and Jehovah said, These have no master: let them return every man to his house in peace." And then addressing the king, he said, "Hear thou therefore the word of Jehovah: I saw Jehovah sitting on His throne, and all the host of heaven standing by Him on

<sup>1</sup> Chap. xix., Sect. iii., Ans. 2.

<sup>2</sup> Job xii. 16.

<sup>3</sup> Matt. xxiii. 32; Gen. xv. 16; 1 Thes. ii. 16.

<sup>4</sup> 1 Kings xxi. 25.

His right hand and on His left. And Jehovah said, Who shall persuade," or "deceive" (margin) "Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before Jehovah, and said, I will persuade him. And Jehovah said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, Jehovah hath put a lying spirit in the mouth of all these thy prophets, and Jehovah hath spoken evil concerning thee." But Ahab would not credit the words thus spoken by the prophet, in the name of Jehovah; but "disguised himself," in the belief that he could thereby frustrate the Divine predictions, "and went into the battle" to his doom. For "a certain man drew a bow at a venture, and smote the King of Israel between the joints of the harness." "So the King of Israel died," according to the word of Jehovah; "and was brought to Samaria; and they buried the king in Samaria."<sup>1</sup>

Take the case of Judas Iscariot in the New Testament; the prediction concerning whose conduct and end, we have before noticed in the 109th Psalm. Judas was one, who was elected to office; but not unto life: for Christ Himself said of him, "Have not *I chosen* you twelve, and one of you is *a devil*? He spake of Judas Iscariot, the son of Simon: for he it was that should

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<sup>1</sup> 1 Kings xxii. 8, 17, 19-23, 34, 37.

betray Him, being one of the twelve.”<sup>1</sup> Judas therefore, had a near and intimate acquaintance with Jesus; and he was, as an apostle, endowed with apostolic gifts suited to his office. He had the “power” conferred upon him equally with the other apostles, “against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease;” and the commission was given to him, as it was to the others, to “preach,” as well as to “heal the sick, cleanse the lepers, raise the dead,” and to “cast out demons:”<sup>2</sup> and it would seem that Judas had faith enough, not only to exercise, but actually *did* exercise, these gifts likewise: for the Holy Ghost tells us that a man may have *this* faith, and yet *not* be “born of God,” or have the love of God within him.<sup>3</sup> He was moreover in close attendance upon our Lord, and heard all His discourses, and listened to all His loving exhortations and admonitions to His own disciples; and yet he remained unchanged even under all! Nay, on the eve of our Lord’s crucifixion and death, when one anointed Him with ointment in token of His burial, Judas said, “Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.”<sup>4</sup> “Judas,” truly said one, “was *the representative of human nature, of fallen man*.<sup>5</sup> In him ‘the flesh’ enjoyed advantages greater than it ever enjoyed before or since,—the advantages of early reli-

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<sup>1</sup> John vi. 70, 71.    <sup>2</sup> Matt. x. 1-8.    <sup>3</sup> 1 Cor. xiii. 2; Matt. vii. 22-23. John xii. 3-6.    <sup>5</sup> In this light see the remarks on Psa. cix. pp. 11-14.



gious culture—of being called to discipleship—of being placed in the highest office of ministry—of being admitted to the personal acquaintance and friendship of the Lord—of being treated by Him with condescension, familiarity, and kindness. The ‘flesh’ never had so favorable an opportunity for self-melioration and self-recovery. It was put to the test under the happiest influences,—but only left to itself that its real character might be manifested. And what was the result? *Enmity against God—hatred of Love Incarnate!* Judas betrayed his Lord!”<sup>1</sup> And so, having wilfully and persistently resisted every influence for good, and having despised and rejected his Lord, “the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray Him,”<sup>2</sup> he yielded to the suggestion; when “Satan” at once “entered into” him,<sup>3</sup> and hurried him away to his doom.

Take one more instance, the case of Ananias and Sapphira, (which I have already referred to,) as an illustration of the Lord’s overruling of the workings of Satan, for the detection of hypocrites in the Church: for had these “deceivers” then remained concealed, they might have worked incalculable mischief to the infant Church of Jerusalem: but now their detection, and the judgment that fell upon them in consequence, had a most salutary effect upon it: for we are told, that “great fear came upon all the Church, and upon as many as heard these things.” “And of the rest durst

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<sup>1</sup> Memoir of the Rev. W. H. Hewitson, pp. 393, 394.

<sup>2</sup> John xiii. 2.

<sup>3</sup> Luke xxii. 3.

no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.”<sup>1</sup>

In the second place, the Lord uses Satan, as His instrument, “for the destruction of the flesh” in His own people; as well as for the “pruning” of them, as “trees of righteousness” “in His vineyard”—they being “the planting of Jehovah, that He might be glorified.”<sup>2</sup>

When a man is “born again,” or “from above,” *ἄνωθεν*,<sup>3</sup> he becomes a “member of” Christ’s “body, of His flesh, and of His bones.”<sup>4</sup> What “the Head” has done for him *representatively*, is, therefore, considered to have been virtually done by himself. Hence it is said, that “if we have been planted together,” or vitally united to Him, “in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man was crucified with,” *συνεσταύρωθη*, “Him, that the body of sin might be stripped of its dominion,” *καταργηθῇ*, “that henceforth we should not serve sin. For he that has died has been justified,” *δεδικαίωται*, “from sin. Now if we died,” *ἀπεθανομεν*, “with Christ, we believe that we shall also live with Him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.” Neither hath it then over us: for we died *in Him*. “For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise

<sup>1</sup> Acts v. 11, 13, 14.      <sup>2</sup> Isa. lxi. 3; Luke xiii. 6; John xv. 1, 2.

<sup>3</sup> John iii. 3.

<sup>4</sup> Eph. v. 30.

reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof.”<sup>1</sup> For as Christ gave up His holy flesh for crucifixion and death for us upon the cross: so must we give up our sinful flesh for experimental crucifixion and death in Him. For, although we “have been called unto liberty” in Christ; we are not to “use” our “liberty for an occasion to the flesh:”<sup>2</sup> for the flesh has always to remain upon the cross and in the sepulchre. “For I through the law died,” ἀπέθανον, “to the law, that I might live unto God. I was crucified with,” συνεσταύρωμαι, “Christ: nevertheless I live; yet not I,” *i.e.*, in my old life in the flesh, “but Christ liveth in Me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.”<sup>3</sup> “I beseech you, therefore, brethren,” says the Apostle, “by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God:”<sup>4</sup> for it is impossible for us to prove it to ourselves in any other way.

These, then, are the principles of the Divine life; and if believers, as a rule, lived in the power of them, they would require less discipline than usually falls to

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<sup>1</sup> Rom. vi. 5-12.    <sup>2</sup> Gal. v. 13.    <sup>3</sup> Gal. ii. 19, 20.    <sup>4</sup> Rom. xii. 1, 2.

their lot. As it is, however, most believers, after they first come into the light, get out of it again—either through the secret working in their hearts of unbelief and self-righteousness;—through defective views of “the gospel of the grace of God,” in not seeing the security of the everlasting covenant; in not fully apprehending their standing in Christ Jesus, and supposing, after having sinned, that there must of necessity be a flaw in their justification; in putting the law in the conscience, instead of seeing that it has to be put only upon the flesh; in not distinguishing clearly between the flesh and the spirit, and so attempting to reform, or improve, the flesh, instead of “putting” it “off,” as they are commanded;<sup>1</sup>—or, in seeking to be sanctified by works, instead of by faith in Christ Jesus, and therefore in attempting Christ’s own work, and necessarily rejecting Him as their strength;—through not fully separating from evil, and thence being from time to time captivated and led astray thereby; being drawn aside either by the world, the flesh, or the devil, and thus falling into sin, or backsliding from God;—or through some one or other of the innumerable snares and pitfalls which beset the path of the believer through this world of sin, of sorrow, and of suffering.

Hence the need of discipline: for as our Lord says, “I am the true Vine, and My Father is the husbandman. Every branch in Me,” *i.e.*, that is outwardly united to Me, by profession only, “He *taketh away*,” *αἶπει*: “and

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<sup>1</sup> Eph. iv. 22; Col. ii. 11; iii. 9.

every branch that beareth fruit," *i.e.*, that is inwardly united to Me by possession, "He purgeth it," *καθαίρει*, "*taketh away from it*," *i.e.*, that which would hinder its growth and fruitfulness, "that it may bring forth more fruit."<sup>1</sup> Discipline, therefore, presupposes adoption, and is always of grace. And, therefore, it is said to believers, "unto you it is *given* in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."<sup>2</sup> For if it were said of that Blessed One, "Who knew no sin,"<sup>3</sup> that He "learned obedience by the things which He suffered:"<sup>4</sup> much more must this be said of us, who, though redeemed, are, in one sense, sinners still. "We *must*," therefore, "through much tribulation enter into the Kingdom of God."<sup>5</sup> For tribulation, which is derived from the Latin word, *tribulum*, a threshing machine, is that which separates the chaff from the wheat in our character, or, in other words, subdues "the flesh" to "the spirit;" and by the Spirit's aid, "conforms" us "to the image of" God's own "Son."<sup>6</sup> Hence under His overruling power, "all things *work together*"—not singly and alone—"for good to them that love God, to them who are the called according to His purpose."<sup>7</sup> And although "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." For "God" "chastens" us "for our profit, that we might be partakers of His holiness."<sup>8</sup>

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<sup>1</sup> John xv. 1, 2.   <sup>2</sup> Phil. 1. 29.   <sup>3</sup> 2 Cor. v. 21.   <sup>4</sup> Heb. v. 8.

<sup>5</sup> Acts xiv. 22.   <sup>6</sup> Rom. viii. 29.   <sup>7</sup> Rom. viii. 28.   <sup>8</sup> Heb. xii. 10, 11.



Now the Lord often uses Satan and his seed, as instruments for this end: just as He will use Antichrist for the chastisement of Israel. Nevertheless, as it will be with Antichrist, whom Jehovah calls “the rod of” His “anger,” and “the staff” of His “indignation”: so has it often been with Satan himself, his Master: “Howbeit *he meaneth not so*, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.”<sup>1</sup> Hence all the fury and rage of Satan and his “seed” against “the seed of God,” only issues in “the perfecting of the saints”<sup>2</sup> for glory: for Satan can only work upon “the flesh.” He cannot “touch,” or injure, “the new creation” of God in a believer:<sup>3</sup> for his “life is hid with Christ in God,”<sup>4</sup> too high for him to take down to lose, and too high for Satan to reach up to touch. And although he may cause him grievous pain and suffering: yet whatever sufferings he may endure, he may rest satisfied that they have all been needful for him in his case: for the vine needs more pruning than any other tree in existence; and the more gold is subjected to the action of the fire, the purer will it be from alloy and dross. Hence it is written, “that no man be moved by these afflictions: for yourselves know that we are appointed thereunto.”<sup>5</sup> “Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him.”<sup>6</sup> And therefore the Apostle says, “now for a season, if need be, ye are in heaviness through

<sup>1</sup> Isa. x. 5-7.<sup>2</sup> Eph. iv. 12.<sup>3</sup> 1 John v. 18.<sup>4</sup> Col. iii. 3.<sup>5</sup> 1 Thes. iii. 3.<sup>6</sup> James i. 12.

manifold temptations : that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.”<sup>1</sup> And it will generally be found to be true, that the more trials, temptations and sufferings, a believer may have to undergo, the more will he “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ ;”<sup>2</sup> and the more fruitful will he become “in every good word and work.”<sup>3</sup>

When, however, a believer, instead of giving up his “flesh” to the Lord for crucifixion and death,<sup>4</sup> yields to its seductive influence, and becomes a miserable backslider, the Lord, in righteous indignation, sometimes “delivers such an one unto Satan,” (as has been before hinted,) “for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”<sup>5</sup> And now black darkness settles down upon his spirit, out of which Satan comes forth, roaring upon him, and telling him that his day of grace is all over : for he has committed the unpardonable sin. Sleeping or waking, he seems now to have no rest. In the morning, he says, “would God it were even !” and at even, the full tide of sickening horror still rolling in upon his spirit, he says, “would God it were morning !”<sup>6</sup> “Hell from beneath” appears “moving to meet him at his coming” ;<sup>7</sup> and there seems “but a step between him and death,”<sup>8</sup> when he will

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<sup>1</sup> 1 Peter i. 6, 7.    <sup>2</sup> 2 Peter iii. 18.    <sup>3</sup> 2 Thes. ii. 17.    <sup>4</sup> Rom. viii. 13.

<sup>5</sup> 1 Cor. v. 5.    <sup>6</sup> Deut. xxviii. 67.    <sup>7</sup> Isa. xiv. 9.    <sup>8</sup> 1 Sam. xx. 3.

drop down “into darkness,”<sup>1</sup> deep “in the depths of hell.”<sup>2</sup> Not so, however: for he is now “as clay in the hands of the potter”;<sup>3</sup> and the Lord is skilfully moulding him into conformity to His own most blessed will. And so, after a season of longer or shorter duration, as the infinite wisdom of God may see fit for the restoration of individual believers, the Lord Himself at length again interposes, as he did in the case of the incestuous Corinthian, after his heart had been rendered broken and contrite,<sup>4</sup> and restores him once more to His favor; and heals his backslidings<sup>5</sup> and loves him freely.<sup>6</sup> And then it might be said of “such an one,” what was said of the incestuous Corinthian himself, after his punishment had wrought its due effect upon him:—“Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with over much sorrow. Wherefore I beseech you that ye would confirm your love toward him.”<sup>7</sup>

Again, when believers decline from the truth, and teach gross false doctrine, as they sometimes have done, the Lord “delivers” some such also, (as He did “Hymenæus and Alexander,”) “unto Satan, that they may be taught not to blaspheme”:<sup>8</sup> but as the result of the punishment in this particular instance, is not set forth in the Word, I forbear to say anything further upon the subject.

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<sup>1</sup> Isa. xlvii. 5; <sup>2</sup> 1 Sam. ii. 9. <sup>3</sup> Prov. ix. 18. <sup>4</sup> Jer. xviii. 1-6.

<sup>5</sup> Psa. li. 17. <sup>6</sup> Jer. iii. 22. <sup>7</sup> Hos. xiv. 4. <sup>8</sup> 2 Cor. ii. 6-8.

<sup>9</sup> 1 Tim. i. 19, 20.

In the next Section I shall endeavour to shew *how* God overrules the workings of Satan for the edification of His own children in Christ Jesus; and I shall conclude by setting forth some other of the glorious purposes which He has in view in making use of him for this end.

And if anyone should be inclined to ask how it is, that Satan, who must be aware of God's purposes in this respect (for they have been revealed), does not attempt to frustrate them, I reply at once, that he *cannot* do so; and for the reasons following:—(1) because, Satan being the direct opposite of Christ Himself, and his kingdom, being necessarily opposed to Christ's kingdom, "if Satan" were to "cast out Satan, he" would be "divided against himself": and "how" then could "his kingdom stand?" For "every kingdom divided against itself is brought to desolation;"<sup>1</sup> (2) because, of his nature and character: for we have seen that he is now "the slave of sin"; and it is the very nature and essence of sin to seek to do evil, and to seek for the *present* gratification of the sinful desire, despite all *future* consequences; (3) because in assaulting the people of God, although he knows that the Lord will overrule these assaults in the end for their good; yet in the meantime, he may inflict upon them much pain and anguish, in some cases be instrumental in causing them loss,<sup>2</sup> and through others, by inciting them to sin, greatly dishonour the Lord: which is the highest end he designs in all his

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<sup>1</sup> Matt. xii. 26, 25,      <sup>2</sup> 1 Cor. iii. 15; 2 John 8.

workings; and (4) because of his malignant nature, which delights in causing pain and suffering to others: for although he knows that every stroke he aims at the glorious Christ of God, through His redeemed creature, man, will only recoil upon his own head, yet the present gratification of his deadly enmity to Him is too great to be resisted.

We may see this likewise from Rev. xx. 7-10, where we are told, that the moment Satan is loosed from his 1000 years imprisonment, he begins his devilish work again; although he knows from the Divine Word, that it will only issue in his deeper condemnation. We see the same thing also in the Demons,<sup>1</sup> and in "the unclean spirit," which possessed the man "in the synagogue" at Capernaum: who when Jesus came near, "shouted out," ἀνέκραξε, "Saying, let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God"; and who yet, when Jesus commanded him to "come out of him," although he knew he would only add to his own punishment, could not refrain from "tearing him," as he came out.<sup>2</sup> We see it likewise in sinners on earth, when any particular sin has obtained the mastery over them, as in the drunkard, who said, "If a glass of brandy were on the table, and I knew if I took it, I should have to go to hell the moment after, I could not refrain from doing so!" Yes, "whosoever committeth sin is the *slave* of sin";<sup>3</sup> and the greatest

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<sup>1</sup> Matt. viii. 28-32.

<sup>2</sup> Mark i. 21-26.

<sup>3</sup> John viii. 34.



sinner, therefore, even Satan himself, must of necessity be the greatest slave; and *this* is the reason why he cannot move out of the track assigned him in the Divine Word. And in the end, it might therefore be said of *him*, what *will* be said of his creature, Antichrist, in the day of *his* doom, although in a modified sense, “Wilt thou *yet* say before Him that slayeth thee, *I am God?*” for Satan once sought to be “like the Most High,”<sup>1</sup> and he *is now* “the god of this age,”<sup>2</sup> so far as *man* is concerned—“but thou shalt be a man”—in Satan’s case, *a creature only*—“and no god, in the hand of Him that slayeth thee!”<sup>3</sup>

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## SECTION II.

### TWO PARTICULAR INSTANCES OF GOD’S OVERRULINGS.

IN all God’s dealings with His children in Christ Jesus, His grand aim and object seems ever to be, through the power of His indwelling Spirit in them, to “conform them to the image of” Jesus Himself; and all His chastisements, as well as His overrulings of the workings of Satan against them, are likewise directed to the same end. Now the two great privileges, which believers have in Christ Jesus, are “*righteousness and strength* :” for they are all “filled full,”

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<sup>1</sup> Isa. xiv. 14.

<sup>2</sup> 2 Cor. iv. 4.

<sup>3</sup> Ezek. xxviii. 9 ; see also Isa. xxvii. 1.

πεπληρωμένοι,<sup>1</sup> “*in Him* ;” although they do not all fully realize this, much less claim it in the power of an all-conquering faith : for a believer can receive nothing from Christ, but as he receives it through faith.<sup>2</sup> And so we read, “There is no God else beside Me ; a just God and a Saviour ; there is none beside Me. Look unto *Me*, and be ye saved, all the ends of the earth : for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto *Me* every knee shall bow, every tongue shall swear. Surely, shall one say, Only in Jehovah<sup>3</sup> have *I righteousness and strength* : even to Him shall men come ; and all that are incensed against Him shall be ashamed. *In Jehovah* shall all the seed of Israel be justified and shall glory.”<sup>4</sup> It would not be too much then to say, that all God’s dealings with saved sinners, are directed primarily to this end ; to establish them firmly in the belief that “in the Lord” Jesus Christ Himself *alone*, have they “*righteousness AND strength* ;” and to enable them by faith to draw out of His fulness all that they need for the life of their souls. For it is the “established” believer only who can truly say, “*I will go in the strength of Jehovah God : I will make mention of Thy righteousness, even Thine ONLY.*” And to this, he can rarely come, except through “great and sore troubles,” and from having been experimentally “quickenened again,” and “brought up again,” as it were, “from the depths of the earth.”<sup>5</sup>

<sup>1</sup> Col. ii. 10.    <sup>2</sup> John iii. 27 ; xv. 4, 5 ; James i. 5-7.

<sup>3</sup> So in the Hebrew.

<sup>4</sup> Isa. xlv. 21-25.

<sup>5</sup> Psal. lxxi. 16, 20.

As I purpose, however, in this section, to consider two particular instances of how the Lord overrules *the workings of Satan* for the edification of His own children in Christ, I shall confine myself to this subject; and I shall endeavour to shew that, in these particular instances, He overruled the workings of Satan against them, for their "*establishment in grace*"<sup>1</sup>—in the one instance, for the sufferer's establishment in the truth, that he had "*righteousness*" in Christ "*only*"; and in the other, that he had "*strength*" in Christ "*only*"—one being a case recorded in the Old Testament, and the other, a case recorded in the New.

I. The first case is that of Job, which I have already referred to in my first chapter. Job was, as we learn from God's own testimony to his character, "a perfect and an upright man, one that feared God, and eschewed evil."<sup>2</sup> And yet Job had much self-righteousness lying deeply hid within his heart; and he was, therefore, by no means clear in his belief, that in Jehovah *alone* had he "*righteousness*": and so Satan was permitted to sift him with a view to its discovery; that Job might see it, and confess it; in order that he might afterwards *be fully established in this truth*.

When, therefore, "Jehovah said unto Satan, Hast thou considered My servant Job that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" the malignant adversary, hating him with the whole intensity of his

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<sup>1</sup> Heb. xiii. 9.<sup>2</sup> Job i. 8.

being for thus honoring God, and ever on the watch for evil, at once charged Job, (as his friends afterwards did,) with hypocrisy, “and said, Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.” “But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.”<sup>1</sup>

Here we see, then, what Satan had reluctantly to admit, that although “the wicked watcheth the righteous, and seeketh to slay him”; yet “Jehovah will not leave him in his hand, nor condemn him when he is judged.”<sup>2</sup> “For the eyes of the Lord are over the righteous, and His ears are open unto their prayers:” although “the face of the Lord is against them that do evil. And who is he that will harm you,” says the Apostle, “if ye be followers of that which is good?”<sup>3</sup> For “the angel of Jehovah encampeth round about them that fear Him and delivereth them.”<sup>4</sup> No doubt Satan had often been round this hedge, to see if he could find a gap in it: but no: it was too strong even for Satan himself to break through. And now, how overjoyed he must have been, to learn that it was to be removed, and that he would at length have an opportunity of accomplishing his hellish designs: and how eagerly did he seize the occasion afforded him! “And Jehovah said unto Satan, Behold, all that he hath is in thy

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<sup>1</sup> Job i. 8-11.<sup>2</sup> Psa. xxxvii. 32, 33.<sup>3</sup> 1 Pet. iii. 12, 13.<sup>4</sup> Psa. xxxiv. 7.

power: only upon himself put not forth thine hand. So Satan went forth from the presence of Jehovah.”<sup>1</sup> And the hedge having been thus taken down, he rushes in at once to sweep away everything that it had hitherto protected! And with what suddenness and fury, with what craft and subtlety, did he accomplish it! for blow followed blow, in quick succession: each blow being heavier than the preceding one: in order that the poor afflicted one might in the end be so utterly overwhelmed by his calamities, that he might succumb under them, and so “give occasion to the enemies of Jehovah to blaspheme.”<sup>2</sup> For first the adversary stirs up “the Sabæans” to “fall upon” Job’s “five hundred yoke of oxen,” and “five hundred she asses,” and to “slay” all “the servants,” taking charge of them, with one exception; in order that he might be the “messenger” of the evil tidings to Job himself. Next, he himself, with “fire,” destroys Job’s “seven thousand sheep,” and all “the servants,” who had the charge of them, again with one exception; whom he times to arrive just after the first messenger had concluded his lamentable story, to tell of this calamity also, and to call the fire, “the fire of God”; so as to induce Job to believe that God Himself had done it, in angry wrath against himself. Then he incites “the Chaldeans,” in “three” roving “bands,” so as to make sure of the issue, to “fall upon” Job’s “three thousand camels,” and to “carry them away:” while they “slew the servants with the edge of the

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<sup>1</sup> Job i. 12.      <sup>2</sup> 2 Sam. xii. 14.



sword," again with one exception only, that he might carry the grievous tidings to Job himself, and again arrive "while" the last messenger "was yet speaking." And lastly, as a frightful climax to the whole, with a mighty wind, he "smote the four corners of the house," where Job's "seven sons and three daughters" "were eating and drinking wine in their eldest brother's house;" and caused the bearer of these "evil tidings" to arrive while the previous one "was yet speaking," and to inform poor Job, that "the house" "fell upon the young men, and they are dead; and I only am escaped alone to tell thee"!<sup>1</sup>

From this, we may see something of the power of the "strong man armed,"<sup>2</sup> as well as of his malice, when the Lord lets him loose upon the sons of men. And it is also to be observed, that although Satan had to ask permission of God, before he was allowed to assault His servant Job; yet no such permission was required in the case of his own children, whom he could stir up at once to carry out his base designs. We see likewise his power over the forces of nature, a power which he will be allowed to exercise again, even with greater manifestations, in the days of Antichrist: for we read that "the false prophet" of Antichrist will "do great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast,"<sup>3</sup> i.e., Antichrist.

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<sup>1</sup> Job i. 13-19.    <sup>2</sup> Luke xi. 21.    <sup>3</sup> Rev. xiii. 11-14; xvi. 13; xix. 20.

Nevertheless Satan's devilish scheme for destroying Job was blasted; and Job himself was used of Jehovah as the instrument for proving, what our blessed Lord subsequently asserted of the devil, that "there is no truth in him;" and that "when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."<sup>1</sup> For instead of "cursing" God to His "face," "Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb; and naked shall I return thither. Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah. In all this Job sinned not, nor charged God foolishly."<sup>2</sup> And herein Jehovah Himself was proved to be true: for He had said that Job was "a perfect and an upright man, one that feareth God, and escheweth evil." And "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body."<sup>3</sup>

But Satan's malice is not satisfied, nay, his enmity against Job is increased, in consequence of his having thus proved him to be a liar; and he, therefore, seeks another opportunity to be avenged upon him. And so we read, "Again there was a day when the sons of God came to present themselves before Jehovah, and Satan came also among them," with unblushing effrontery, "to present himself before Jehovah. And Jehovah said unto Satan, From whence comest thou? And Satan an-

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<sup>1</sup> John viii. 44.<sup>2</sup> Job i. 20-22.<sup>3</sup> James iii. 2. .

swered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause.”<sup>1</sup> Our blessed Lord has said, “Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples:”<sup>2</sup> so shall you evidence your discipleship to the world at large, so shall you have the comfort of it in your own hearts, and so shall My heavenly Father have the glory of it. For if a man have a very fruitful tree in his garden, it is a kind of glory to him; and people will come and look at it, and say to one another, “Have you seen Mr. So and So’s tree? You *must* go and see it, you never saw such a sight: it is laden with fruit from top to bottom!” And thus, as we have seen, does Jehovah glory in His “trees of righteousness:” for they are “the planting of Jehovah, that He *may* be glorified:”<sup>3</sup> for so gloried He in His servant Job.

Nevertheless, “the trees of Jehovah,” although they are “full of sap,”<sup>4</sup> require a vast deal of pruning, before they are brought to this state of perfection; and the more they are pruned, the more fruitful will they become. And therefore, notwithstanding the cutting and slashing that poor Job has already received, Jehovah is again about to use Satan, as His sharp pruning

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<sup>1</sup> Job ii. 1-3.<sup>2</sup> John xv. 8.<sup>3</sup> Isa. lxi. 3.<sup>4</sup> Psa. civ. 16.

knife upon him, for his good. "And Satan," with consummate effrontery, "answered Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face."<sup>1</sup> Oh, how Satan did long to lay his hand upon poor Job himself: and to his joy and delight, he receives permission to do so. "And Jehovah said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth," without an instant's delay, "from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes."<sup>2</sup> Again we may see from this, what power Satan, when permitted, has over the bodies of men; even as our Lord said he had, over the body of that poor woman, "which had a spirit of infirmity," "and was bowed together, and could in no wise lift up herself," "whom Satan had bound" for "eighteen years," and whom Jesus Himself "loosed from that bond on the sabbath day."<sup>3</sup> Yet notwithstanding this awful calamity, which Satan had in a moment inflicted upon poor Job, Job again proved him to be a liar: for he held his peace, and uttered no murmuring accusation against the Lord.

Maddened with fury at his consistent piety, Satan now stirs up Job's wife to use her tongue against him,<sup>4</sup> to *force* him to speak; and if possible, reproachfully

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<sup>1</sup> Job ii. 4, 5.    <sup>2</sup> Job ii. 6-8.    <sup>3</sup> Luke xiii. 11-16.    <sup>4</sup> James iii. 6.

against the Lord. "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish," or unconverted, "women speaketh. What? Shall we receive good at the hands of God, and shall we not receive evil? In all this did not Job sin with his lips"<sup>1</sup>—proving once more what the Lord had said of him, that he was "a perfect and an upright man" indeed!

But sharp and heavy trials, however severe they may be, are easier to be borne than long continued ones; especially if the Lord at the same time withdraw from the sufferer the light of His reconciled countenance: which seems to have been the case also with the patriarch, Job: for he said afterwards, "Oh, that I knew where I might find him!" but "behold, I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him."<sup>2</sup> And although Satan was again foiled in his attack upon Job, through his *wife*; yet he has still another arrow in his quiver. He will attack him through his *friends*, as the "old Serpent;" and will *covertly* charge him, through them, with being a hypocrite; as he had thus previously *openly* charged him before God. And this will *force* him to speak, in order to defend himself against the charge: and so, he will, through them, as he afterwards did,

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<sup>1</sup> Job ii, 9, 10.      <sup>2</sup> Job xxiii, 3, 8, .



through others, with Christ Himself, “urge him vehemently,” and “provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that” he “might accuse him.”<sup>1</sup>

And so we find that “when Job’s three friends heard of all the evil that had come upon him, they came every one from his own place”; “for they had made an appointment together to come to mourn with him and to comfort him.” “So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.”<sup>2</sup> And now the trial having been, not only unparalleled in severity, but of long continuance, “*after this* Job opened his mouth, and cursed”—not his God, which Satan never could have got him to do, but—“his day;” and, in a passionate outburst of anguish, he called upon “darkness and the shadow of death” to “stain it:” “because it shut not up the doors of” his “mother’s womb, nor hid sorrow from” his “eyes.”<sup>3</sup> Then his “three friends” came forward, and assayed to reason with him; endeavouring to lead him to confess the sins, which (they supposed) had brought these terrible calamities upon him: for they were all firmly convinced of two things, (1) That God always rewards the righteous, and always punishes the wicked *in this life*; and (2) that, inasmuch as Job had been pre-eminently punished, he must of necessity have been *pre-eminently wicked*; and notwithstanding his specious

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<sup>1</sup> Luke xi. 53, 54.<sup>2</sup> Job ii. 11, 13.<sup>3</sup> Job iii. 1, 5, 10.

pretences to piety, he must, therefore, have been a *hypocrite*.

At first they proceed cautiously, as they were no doubt touched with his misery;<sup>1</sup> and they desired also to induce Job to confess the fact himself: but when he indignantly denied it, they charged him with it point blank, and pointed to his calamities as the clearest and most convincing proof of it. "Eliphaz the Temanite" first "assays to commune with" him; and while uttering many precious truths, in forcible language, he yet contrives to hint that Job had not been what he had represented himself to be: for he said, "Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?" "I have seen the foolish taking root: but *suddenly* I cursed his habitation. *His children* are far from safety, and they *are crushed in the gate*, neither is there any to deliver them."<sup>2</sup> Job, who was probably well aware of the views of his friends, and who instantly perceived the drift of Eliphaz's observations, replied in a passionate outburst of grief, and indignantly denied the charge; upbraiding his friends with their cruelty in bringing such a charge against him, and under such circumstances as these. "To him that is afflicted," he says, "pity should be shewed of his friend; but he forsaketh the fear of the Almighty." "How forcible are *right* words! but what

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<sup>1</sup> Job ii. 12.    <sup>2</sup> Job v. 6, 7; vi. 3, 4.

doth *your arguing* reprove?" "Yea, ye overwhelm the fatherless, and ye dig a pit for your friend. Now therefore be content, look upon me; for it is evident unto you if I lie." "Is there iniquity in my tongue? cannot my taste discern perverse things?"<sup>1</sup> Yet he would confess indeed that he was a sinner, to God, but not that he was a hypocrite: for he was not. "I have sinned; what shall I do unto Thee, O Thou preserver of men? Why hast Thou set me as a mark against Thee, so that I am a burden to myself? And why dost Thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and Thou shalt seek me in the morning, but I shall not be."<sup>2</sup>

But this would not satisfy his friends, who were convinced that he *was* a hypocrite, and were determined to make him confess it, if they could. And so "Bildad the Shuhite" next takes up the matter, and addressing Job, on this assumption, says to him, "How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind? Doth God pervert judgment? or doth the Almighty pervert justice? If *thy children have sinned* against Him, and He have *cast them away for their transgression*:" "If thou wert pure and *upright*"—God had said that he *was*: "surely now He would awake for thee, and make the habitation of thy righteousness prosperous." But "*the hypocrite's hope* shall perish:" for "God will not cast away a *perfect* man, neither will He help the evil

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<sup>1</sup> Job vi. 14, 25, 27, 28, 30.   <sup>2</sup> Job vii. 20, 21.

doers.”<sup>1</sup> To the general truth of which, Job, while denying the special application of it to himself, assents, and answers this “son of contention”<sup>2</sup> in a remarkably calm and weighty manner, totally unlike a hypocrite. “I know it is so,” says he, “of a truth: but how shall man be just with God?” “Behold, He taketh away, who can hinder Him? Who will say unto Him, What doest Thou? If God will not withdraw His anger, the proud helpers do stoop under Him. How much less shall I answer Him, and choose out my words to reason with Him? Whom though I were righteous, yet would I not answer, but I would make supplication to my judge.”<sup>3</sup> And then he makes a piteous appeal to God Himself to relieve him, “My soul is weary of my life;” “I will speak in the bitterness of my soul. I will say unto God, Do not condemn me; *shew me wherefore Thou contendest with me*”—a prayer, which the Lord subsequently answered. “Remember, I beseech Thee, that Thou hast made me as the clay; and wilt Thou bring me into dust again?” “If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see Thou mine affliction; for it increaseth.”<sup>4</sup>

Yet notwithstanding this touching appeal, “Zophar the Naamathite” had the cruelty to address him thus, “Should not the multitude of words be answered? and should a man full of talk be justified? Should *thy lies*

<sup>1</sup> Job viii. 2-4, 6, 13, 20.

<sup>2</sup> Bildad means “son of contention.”

<sup>3</sup> Job ix. 2, 12-15.

<sup>4</sup> Job x. 1, 2, 9, 15, 16.

make men hold their peace? and when thou *mockest* shall no man make thee ashamed?" "But oh that God would speak, and open His lips *against thee*; and that He would shew thee the secrets of wisdom, that they are double to what is! Know therefore that God exacteth of thee less than thine iniquity deserveth."<sup>1</sup> No wonder upon this, that Job, seeing how hopeless it was to convince his friends, either of the fallacy of their own views, or that he himself was not a hypocrite, at length broke out against them, and answered them thus:—"No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: yea, *who knoweth not such things as these?*" "But ye are *forgers of lies*, ye are all *physicians of no value*. O that ye would altogether hold your peace! and it should be your wisdom." "Will ye speak wickedly for God? and talk deceitfully for Him?" "*He will surely reprove you*"—as He afterwards did—"if ye do secretly accept persons." And then, appealing unto God, he says, "Though He slay me, yet will I trust in Him: *but I will maintain mine own ways before Him*. He also shall be my salvation: for *an hypocrite shall not come before Him*."<sup>2</sup>

And now, no longer dealing in covert insinuations, Eliphaz openly charges Job, not only with gross hypocrisy, but, without the shadow of a proof, with all manner of wickedness. "Yea, thou castest off fear," he says, "and restrainest prayer before God"—although

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<sup>1</sup> Job xi. 2, 3, 5, 6.

<sup>2</sup> Job xii. 2, 3; xiii. 4, 5, 7, 10, 15, 16.



he had just pleaded, most touchingly with Him—"For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee." And then he attempts to uphold his false views of God's providences, by His dealings with the children of men, concluding by assuring Job, whom he has charged with hypocrisy, that "the congregation of *hypocrites* shall be desolate."<sup>1</sup> To which Job replies, "I have heard many such things: *miserable comforters* are ye all." "I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. But," he adds, "I would strengthen you with my mouth, and the moving of my lips should assuage your grief." Yet "my friends scorn me: but mine eye poureth out tears unto God." "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."<sup>2</sup>

And so the contest goes on. Job's friends still persisting in their unjust accusations against him; while Job appeals to them to cease to "vex" his "soul," and to have pity upon him; and casts himself upon the Lord. "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself and mine

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<sup>1</sup> Job xv. 4-6, 34.    <sup>2</sup> Job xvi. 2, 4, 5, 20; xvii. 9.

eyes shall behold, and not another; though my reins be consumed within me. But ye should say, Why persecute we him, seeing *the root of the matter is found in me.*"<sup>1</sup>

This, however, they would by no means admit: and so after another address from Job, we find Eliphaz actually falsely charging him thus:—"Is not thy wickedness great? and thine *iniquities infinite*? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry." "Thou hast sent widows away empty, and the arms of the fatherless have been broken. *Therefore* snares are round about thee, and sudden fear troubleth thee; or darkness, that thou canst not see; and abundance of waters cover thee." "If thou return to the Almighty, thou shalt be built up, *thou shalt put away iniquity* far from thy tabernacles."<sup>2</sup>

This absolutely compels Job, in self-defence, to vindicate his character more particularly; and in doing this, the latent self-righteousness of his heart at length crops up, and reveals itself to others. "God forbid that I should justify you," he says: "till I die I will not remove mine integrity from me. *My righteousness* I hold fast, and will not let it go: my heart shall not reproach me so long as I live. For what is the hope of *the hypocrite*, though he hath gained, when God taketh away

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<sup>1</sup> Job xix. 2, 21, 25-28.

<sup>2</sup> Job xxii. 5-7, 9-11, 23.

his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? will he always call upon God?"<sup>1</sup> And then, in confutation of the false statements of Eliphaz, he enters upon a detailed account of his own good deeds, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. *I put on righteousness, and it clothed me*: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out."<sup>2</sup> And then, thinking it hard that God should thus deal with so benevolent a person, he at last "charges God foolishly," and says, "He hath cast me into the mire, and I am become like dust and ashes. I cry unto Thee, and Thou dost not hear me: I stand up, and Thou regardest me not. Thou art become *cruel to me*: with Thy strong hand Thou opposest Thyself to me."<sup>3</sup> And he concludes by the vehement outburst of, "Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book"; or rather, had brought a written, or formal *accusation* of *specific* charges against me, so that I might have fully met and answered them: for such is the import of the original word here.

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<sup>1</sup> Job xxvii. 5, 6, 8-10.<sup>2</sup> Job xxix. 11-16.<sup>3</sup> Job xxx. 19-21.

So these three men, we are told, “ceased to answer Job, because *he was righteous in his own eyes*. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram,” who seems to have been present during the discussion: “against Job was his wrath kindled, *because he justifieth himself rather than God*:” which is the very essence of self-righteousness. “Also against his three friends was his wrath kindled, because they had found *no answer*, and yet had *condemned Job*.”<sup>1</sup>

And then, with much wisdom, and with many weighty words, he delivers judgment in the matter, and shews that Job had in effect said, “*I am righteous*: and God hath taken away my judgment.” “For He hath said, It profiteth a man nothing that he should delight himself with God.” “Is it fit, think you,” says he to him, “to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of His hands.” “Thinkest thou this to be right, that thou saidst, *My righteousness is more than God’s*? For thou saidst, What advantage will it be unto thee? and what profit shall I have, if I be cleansed from my sin? I will answer thee, and thy companions with thee:” which he does at some length, and in a very able manner: and adds, “I will fetch my knowledge from afar, and *will ascribe righteousness to my Maker*.” “Because there is wrath, beware

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<sup>1</sup> Job xxxii. 1-3.

lest He take thee away with His stroke : then a great ransom cannot deliver thee." "Take heed, regard not iniquity : for this hast thou chosen rather than affliction."<sup>1</sup>

This speech seems thoroughly to have convinced Job : who, now seeing for the first time, something of the deep-seated self-righteousness of his heart, preserves a respectful silence ; as indeed do also his friends. And as Job is now ready for the Divine revelation, we are told, that "*then* Jehovah answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge ?" and, after having set forth something of His own Majesty and Glory, He asks Job, "Shall he that contendeth with the Almighty instruct Him ? he that reproveth God, let him answer it." And now Job, deeply convinced of his sin, and loathing himself for *the hidden evils of his heart*, which have thus been revealed to him, "answered Jehovah, and said, Behold, *I am vile* ; what shall I answer thee ? I will lay mine hand upon my mouth. Once have I spoken ; but I will not answer : yea twice ; but I will proceed no further."<sup>2</sup> But inasmuch as Job had more than once pleaded for a hearing with God, and had said, "Oh that I knew where I might find Him ! that I might come even to His seat ! I would order my cause before Him, and *fill my mouth with arguments*";<sup>3</sup> and "Jehovah" meant the work in Job's heart to be deep

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<sup>1</sup> Job xxxiv. 5, 9, 18, 19 ; xxxv. 2-4 ; xxxvi. 3, 18, 21.

<sup>2</sup> Job xxxviii. 1, 2 ; xl. 1-5.

<sup>3</sup> Job xxiii. 3, 4.



and lasting, He again “answers” Job “out of the whirlwind, and said, Gird up thy loins now like a man : I will demand of thee, and declare unto Me. Wilt thou also disannul my judgment? Wilt thou *condemn Me, that thou mayest be righteous?*”<sup>1</sup> which Job had in effect done. And then Jehovah once more simply sets forth before Job something more of His own Majesty and Glory : whereupon Job, thoroughly “broken” down, and “contrite” in “heart,”<sup>2</sup> casts away all his own “righteousness” “as filthy rags”;<sup>3</sup> and again “answered Jehovah, and said, I know that Thou canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech Thee, and I will speak : I will demand of Thee, and declare Thou unto me. I have heard of Thee by the hearing of the ear : but *now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes.*”<sup>4</sup> On a former occasion, Job had said, “He knoweth the way that I take : *when He hath tried me, I shall come forth as gold*” :<sup>5</sup> and he *did*, but not exactly in the way in which he expected : for *here* is the gold, purified from the dross of self-righteousness, which has been consumed in the furnace of affliction : ”<sup>6</sup> aye, and Satan himself has been made use of as the instrument in the hands of Jehovah for accomplishing this blessed end !

<sup>1</sup> Job xl. 6-8.<sup>2</sup> Psa. li. 17.<sup>3</sup> Isa. lxiv. 6.<sup>4</sup> Job xlii. 1-6.<sup>5</sup> Job xxiii. 10.<sup>6</sup> Isa. xlviii. 10.

Indeed Job's case is a most perfect illustration of the action of the refiner's fire—a process which the Lord says He will again employ, by means of “the great tribulation,” for the restoration of His people Israel. “Behold, therefore,” says He, “I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out My fury upon you.”<sup>1</sup> “And” then, He says, “He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years.”<sup>2</sup>

Now the process of refining is carried on somewhat after this manner. A vessel called a *cupel*, which is formed of bone-ash powder, and is porous, is about three parts filled with the gold, which has to be purified from the dross, or base metal, which is in alloy with it; and then the whole is exposed to the most intense heat: while the refiner “*sits*” *by*, to watch the process. While

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<sup>1</sup> Ezek. xxii. 19-22.

<sup>2</sup> Mal. iii. 3, 4.

the process is going on, there is not much gold to be seen: for being the heaviest metal, it naturally sinks to the bottom; while the dross and scum rise up to the top; and from time to time are absorbed by the cupel. Sometimes it is necessary to throw other base metal in, to assist the process: for this, having no natural affinity to the gold, but only to the alloy, or base metal mixed up with it, tends to draw it away from the gold itself. And then, when the whole of the base metal has been separated from the gold, and absorbed by the cupel, a sudden luminous brightness passes over the contents of the cupel, now consisting of nothing but refined gold; and the refiner's face is seen reflected in it; and the process is complete. Now applying this to the case of Job, we see that the base metal, which was associated with the gold of the "new creation" in Job's heart, was self-righteousness: but it was so completely mixed up with it, and hidden from sight, that nothing but "the furnace of affliction" could separate it from it, or bring it to light. In his case also, other base metal had to be thrown in, to assist in the process; and this base metal was the false charge of his friends that he was a hypocrite: which naturally drew forth from him a self-justification, which at once revealed the latent self-righteousness of his heart; and this being now thus separated from the gold, the process was complete; and the refiner's face was then seen reflected in him: for he now "*gloried only*" in the Lord."<sup>1</sup>

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<sup>1</sup> Jer. ix. 23, 24; 1 Cor. i. 30, 31.

And now Jehovah Himself gives judgment upon the case. "And it was so, that after Jehovah had spoken these words unto Job, Jehovah said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing that is right, like My servant Job." "Jehovah also accepted Job. And Jehovah turned the captivity of Job, when he prayed for his friends: also Jehovah gave Job twice as much as he had before." "So Jehovah blessed the latter end of Job more than his beginning."<sup>1</sup>

On this I would merely observe, (1) That we have here an illustration of the saying of our Lord, "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you:"<sup>2</sup> for Job's friends, in their unjust judgment of him, had gone so far as to plead with God to "Speak, and open His lips against *Job*:"<sup>3</sup> and yet, when He *did* "speak," it was to "open His lips" against *themselves*! (2) When God here says, that Job's friends "had *not* spoken of" Him "the thing that was right," and that Job himself *had*, He refers, of course, to their respective views of

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<sup>1</sup> Job. xlii. 8-10, 12.    <sup>2</sup> Matt. vii. 2.    <sup>3</sup> Job. xi. 5.

His Divine providence and grace: for their hard thoughts, and unjust treatment of Job had sprung from their false views of God's dealings with the children of men; and (3) Moreover, as Job was now, in New Testament language, if I might so say, "engraced in the Beloved,"<sup>1</sup> and gloried in the truth, that "in the Lord" *alone* "had he righteousness;"<sup>2</sup> "as far as the East is from the West, so far" had his "transgressions been removed from" him;<sup>3</sup> and the Lord could only now, therefore, bless him *for Christ's sake*. And so will it ever be with all those likewise, who will ultimately be found in Him. And "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things"—He does *not* say, what *might* have been the truth, "although thou hast been *unfaithful* over a *many* things," but "thou hast been faithful over a few things," "I will make thee ruler over many things: enter thou into the joy of thy Lord."<sup>4</sup> "Behold," says the Apostle, "*we count* them happy which endure. Ye have heard of the patience of Job, and have seen *the end of the Lord*; that the Lord is very pitiful, and of tender mercy."<sup>5</sup> "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."<sup>6</sup>

<sup>1</sup> Eph. i. 6.<sup>2</sup> Is. xlv. 24.<sup>3</sup> Psa. ciii. 12.<sup>4</sup> Matt. xxv. 21.<sup>5</sup> James v. 11.<sup>6</sup> Micah vii. 18, 19.



II. And now I come to the second instance of the Lord's overruling of the workings of Satan, for the edification of His own people—the case of Simon Peter, in the New Testament: in whose case the workings of Satan against him, were overruled by the Lord for his establishment in the truth, that “in the Lord” *alone* had he “*strength*.”

All the narratives in the four Gospels go to prove that Simon Peter was by nature exceedingly self-reliant; and that he had great confidence in his own strength and sufficiency. I think there is evidence also to shew that he was likewise a man of great *bodily* strength: which would naturally tend to increase his self-reliance. For after our Lord's resurrection, when “the other disciples” “were not able to draw” the net “for the multitude of fishes” which they had caught; after *they* had left it, “Peter,” *singly and alone*, “went up, and *drew the net to land* full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.”<sup>1</sup> He was a man likewise of a very impulsive character; and “the flesh” in him was often, therefore, very prominent.

When Andrew first “brought” Simon Peter to Jesus, Jesus looked upon him, and said, “Thou art *Simon*, the son of Jonas”—that is, this is thy name, as thou art a descendant of Adam, born “under the curse,”<sup>2</sup> and “a child of wrath, even as others”:<sup>3</sup> “but”—now that thou art “born of God,” through a living faith in Me—“thou

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<sup>1</sup> John xxi. 6, 8, 11.      <sup>2</sup> Gal. iii. 10.      <sup>3</sup> Eph. ii. 3.

shalt be called *Cephas*, which is by interpretation a stone"<sup>1</sup>—a "living stone" built upon the "precious Corner Stone,"<sup>2</sup> Christ Jesus Himself. Again, "when Jesus" "asked His disciples," "Whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God:" whereupon "Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah" (or, the son of Jonah): "for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I also say unto thee," (referring to the time when Jesus had first called him by His grace,) "Thou art *Peter*," πέτρος, a stone, "and upon this rock," πέτρα, geologically, "a rock *in situ*," i.e., Myself, "will I build My Church."<sup>3</sup> We have here then (1) Simon Peter's *natural* condition, as a son of Adam—*Simon*, the son of Jonah; (2) his *spiritual* condition as a son of God—*Peter*, a living stone, built upon the rock, Christ Jesus; (3) *evidenced* by his noble confession of Him, as "the Christ, the Son of the living God."

Nevertheless, Peter was still by *nature* the son of Jonah, although by *grace* he had become a son of God: and this was about to be rendered strikingly manifest: for when Jesus immediately afterwards "began" "to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day;" "Peter," speaking through the flesh, at the suggestion of Satan, who was then acting

<sup>1</sup> John i. 40-42.<sup>2</sup> 1 Peter ii. 5, 6.<sup>3</sup> Matt. xvi. 13-18.

upon it, "took him, and began to *rebuke* him, saying, Be it far from Thee, Lord : this shall *not* be unto Thee. But He turned, and said unto Peter," addressing also Satan through him, "Get thee behind Me, Satan : thou art an offence unto Me : for thou savourest not the things that be of God, but those that be of men. *Then* said Jesus unto His disciples," in direct antagonism to such evil suggestions, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it : and whosoever will lose his life for My sake shall find it."<sup>1</sup> The parallel passage in Mark tells us, that Jesus "turned about and *looked on* His disciples," before He "rebuked Peter";<sup>2</sup> as much as to say, "Ah ! what would become of you, if I were to act as Peter suggests ; and not to take up *My* cross ?"

Satan of course knew perfectly well the weak points in Simon Peter's character : and as he was one of the chief of the Apostles, Satan eagerly sought to assault him, as he had previously sought to assault Job. Nevertheless he was compelled also to ask the Lord's permission to do this, just as he had been obliged to ask for a similar permission in the case of Job : the only difference in the two cases being, that both the request and the permission were *concealed* from Job ; while they were *revealed* to Peter. We are told, however, *particularly* what Satan said in Job's case ; but we are only told, in a *general* way, what he said in Peter's. Our Lord's

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<sup>1</sup> Matt. xvi. 21-25.    <sup>2</sup> Mark viii. 32, 33.

word's however, on the occasion are very suggestive. "And the Lord said, *Simon, Simon*"—note the name here selected by Jesus: for this name stood, as it were, for the old nature, upon which Satan was about to work—"behold, Satan hath desired to have," ἐξήγησατο, hath obtained by asking for, you, (as he did also in Job's case) "that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."<sup>1</sup> We see from this that Satan, like Goliath of old, had "defied the armies" of the living God, and that like him also he had said, "Give me a man, that we may fight together":<sup>2</sup> and that he had thus singled out Simon Peter as the most prominent one for that purpose. We see also, that Satan "sifts" that he may get rid of the wheat; while our Lord sifts—and he permitted Satan also to sift Peter on *this* occasion—that He might get rid of the *chaff*.<sup>3</sup> But how did Simon Peter meet this faithful warning of his Lord? "He said unto Him," with the most perfect confidence in his own strength to meet the assault of the adversary, "Lord, I am ready to go with Thee, both into prison and to death."<sup>4</sup> Nay, when "Jesus saith unto" the disciples generally, on the night of His last Passover with them, "*All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee;*" Peter, notwithstanding the

<sup>1</sup> Luke xxii. 31, 32.<sup>2</sup> 1 Sam. xvii. 10.<sup>3</sup> Matt. iii. 12.<sup>4</sup> Luke xxii. 33.

direct testimony of the Scripture to the contrary, and notwithstanding this solemn assertion of our Lord Himself, is so confident *in his own strength*, that he at once “answered and said unto Him, Though *all* men shall be offended because of Thee, yet will I *never* be offended.”<sup>1</sup> Now here we have the most convincing proof of the working of the flesh in Simon Peter; and that he was relying upon *his own* power, and needed indeed to be taught that “*in the Lord*” alone “had he *strength*.” What blind infatuation, to suppose for a moment that he knew his own heart *better* than Christ Himself did, and thus to contradict him to His very face! Well might Jesus say unto him, “Verily I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice.” Yet Peter, still confident *in himself*, had the effrontery to contradict Jesus again, “Though I should die with Thee, yet will I *not* deny Thee!”<sup>2</sup>

Then followed the agony in the garden, during which Simon Peter, with James and John, his companions, were “asleep”: but when “Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people,” to apprehend Jesus, Simon Peter, knowing that this would have been an illegal seizure, roused himself, and in the very spirit in which he had before “rebuked” Jesus, and in full reliance upon himself, “stretched out his hand, and drew his sword, and struck a servant of the High Priest’s, and smote off his ear.” To his profound

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<sup>1</sup> Matt. xxvi. 30-33.<sup>2</sup> Matt. xxvi. 34-35.



astonishment, however, "Jesus said unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?"<sup>1</sup> But how then shall the Scriptures be fulfilled, that thus it must be?"<sup>2</sup> And Jesus "touched his ear, and healed him."<sup>3</sup> This action, on the part of Jesus, which was designed to teach Simon Peter that it was worse than useless to rely upon his own strength, completely disconcerted him; for it seemed to him to dash all his weapons out of his hand: for he had yet to learn that "when" he was "weak," *then only* could he be "strong;"<sup>4</sup> and that his strength was not to be *in himself*, but *in Christ Jesus alone*.

After Jesus was apprehended, therefore, Simon Peter, with "all the" other "disciples forsook Him and fled,"<sup>5</sup> not knowing what course now to take: although love to Christ Himself compelled him to "follow" Him, even "into the Palace of the High Priest."<sup>6</sup> Then it was that Satan, eagerly seizing the long looked for opportunity, made a desperate assault upon the unguarded disciple, and cast him down to the ground. And now the self-confident Simon, who but a short time before had said, that he would die with his Master rather than deny Him, is now found, not only denying that he had ever been with Him, but actually appealing to God

<sup>1</sup> At the lowest computation, 36,000.      <sup>2</sup> Matt. xxvi. 43, 47, 51-54.

<sup>3</sup> Luke xxii. 51.

<sup>4</sup> 2 Cor. xii. 10.

<sup>5</sup> Matt. xxvi. 56.

<sup>6</sup> John xviii. 15, 16.

Himself on oath, praying Him to condemn him to eternal death, (for this is the import of the Greek word *καταναθεματίζειν*), if he had ever even known Him!<sup>1</sup> And thus this terrible and awful fall was made the means, under God, of convincing Simon Peter that he had *no strength in himself* to resist temptation, but that his strength was to be derived from Christ Jesus *alone*: and Satan himself was made use of, as the instrument in the Lord's hands, for accomplishing the desired end!

Many Christians, who are ignorant of the philosophy of the human mind, and do not know "the depths of Satan,"<sup>2</sup> have no doubt often wondered how Simon Peter could have fallen so suddenly, and so low: but the wonder ceases when we consider, (1) that "the flesh" is unchangeable;<sup>3</sup> (2) that the Lord had withdrawn Himself from His tempted disciple "for a season," to allow Satan to "sift" him; that he might "be taught" the lesson he needed; and (3) that in consequence of a peculiar phase of the human mind, which I have explained in my "Outlines of Prophetic Truth,"<sup>4</sup> but which I have not space to consider in this place, Simon Peter would for a time, and no doubt without his being aware of it, be transported, as it were, *into his old life again*; and if, (as is highly probable—indeed his conduct is inexplicable on any other supposition) as a youthful fisherman on the shores of the Lake of Gali-

<sup>1</sup> Matt. xxvi. 74; Mark xiv. 71.      <sup>2</sup> Rev. ii. 24.

<sup>3</sup> John iii. 6; Rom vii. 18; viii. 7.      <sup>4</sup> See Appendix pp. 777-788.

lee, he had been much addicted to swearing, (for the Jews were very guilty of this sin),<sup>1</sup> the old habit, in a moment, ere he is aware, is *in* him, and *on* him; and hurried on by "the evil one," he bursts out at once impetuously, according to his nature, in the old ungodly way.

But the lesson was perhaps then only half learned. He had been "taught" indeed, that he had *no* strength *in himself*: but he had yet to learn "wherein," not only "his *great* strength," but his *whole* strength "lieth." As Jesus, therefore, had prayed for him that his faith might not fail: so He now takes the first step to restore him. And so we read, "And *immediately*, while he," i.e., Simon Peter, in the midst of his curses, "yet spake the cock crew, and the Lord *turned and looked upon Peter*"—the verb here used being the same as that which was employed when Jesus first called him by His grace, and the name *Peter* having evidently been here selected, as pointing out the new creation of God in him, which was thus touched by that gracious look of Jesus, and to which it instantly responded—a look which broke his very heart to pieces: for it at once dissolved the devilish spell that had been upon him, and snatched him out of the jaws of the tempter, who was thus foiled of his prey, and must have then left him abashed and discomfited. "And *Peter* remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny Me thrice. And *Peter* went out, and wept bitterly."<sup>2</sup>

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<sup>1</sup> Lev. v. 1, 4; Isa. lix. 12, 13; Jer. xxiii. 10; Hos. iv. 2, 3; Mal. iii. 5; Matt. v. 34-37; James iii. 8-11.    <sup>2</sup> Luke xxii. 60-62.

In his final restoration to the Lord, we may see likewise how blessedly the Lord Himself had overruled this working of Satan against him for his good. "The third time that Jesus shewed Himself to His disciples, after that He was risen from the dead," "when they had breakfasted," ἡρίστησαν, "Jesus saith unto Simon Peter, *Simon*, son of Jonah, lovest," ἀγαπᾷς, "thou Me more than these?"—just as if He had said, "You remember when I warned you against the temptation which came upon you, when you told Me that though *all* men should be offended because of Me, yet that *you never* would be offended! Are you still of the same mind? Do you think you really love Me, and do you now truly love Me, more than these My other disciples? Have you given Me a *proof* of it?" Peter "saith unto Him, Yea, Lord: Thou knowest that I *dearly love*," φιλῶ, "Thee." He will not indeed take the same ground as before: for he appeals not now to his own heart, (although he fully believes what he says to be true,) but to Christ's own Omniscience of that heart, not only that he really loved Him; but that he loved Him dearly. Jesus "saith unto him, Feed My lambs. He saith unto him again the second time, *Simon*, son of Jonah, lovest," ἀγαπᾷς, "thou Me? He saith unto Him, Yea, Lord, Thou knowest that I dearly love," φιλῶ, "Thee. He saith unto him, Shepherd," ποιμάνει, "My sheep. He saith unto him the third time, *Simon*, son of Jonah" (now adopting Peter's word,) "dearly lovest," φιλεῖς, "thou Me? Peter was grieved because He said unto him the third time, dearly lovest,"

φιλεῖς, "thou Me? And he saith unto Him, Lord, Thou knowest," οἶδας, "all things: Thou truly knowest," γινώσκεις, "that I dearly love," φιλῶ, "Thee. Jesus saith unto him, Feed My little sheep,"<sup>1</sup> προβατῖα.<sup>2</sup>

Now Peter, by denying His Lord, had virtually renounced his former confession; and had he not been a true believer in Christ Jesus, and been thus interested in Christ's intercession, he would no doubt have been cast away: for he had forfeited his right and title to the Christian name he bore—i.e., the distinguishing name which Christ had given him of *Peter*. Hence our Lord would thus bring these things forcibly before his mind, that they might come home with power to his heart; and that He might thus shew him what would have been the awful consequence of his sin, had he not been interested in the Divine Covenant, which is "well ordered in all things and sure"<sup>3</sup>—"sure to all the seed," who are interested in it.<sup>4</sup> By addressing him, therefore, as "Simon, son of Jonah," Jesus did, as it were say, "in thy *natural* condition thou wert *Simon*, the son of Jonah (*only*); and I did indeed say that in thy *spiritual* condition thou wert *Peter*: but hast thou not, by thine awful denial of Me, 'given occasion' to 'the adversary' 'to blaspheme;' and caused men to doubt, whether thou art not, *Simon* the son of Jonah (*only*) *still*! Is *this* *Peter*!" Simon Peter having likewise thrice denied our Lord, was, therefore, thrice required to confess Him anew.<sup>5</sup>

<sup>1</sup> John xxi. 14-17.    <sup>2</sup> Tregelles in loc.    <sup>3</sup> 2 Sam. xxiii. 5.

<sup>4</sup> Rom. iv. 16.

<sup>5</sup> Matt. x. 32.



I have shewn in my book of "Outlines of Prophetic Truth," that our blessed Lord, by adopting this mode of restoring Peter, did in fact take advantage of a peculiar phase of the human mind, where, when an object which excites a suggestion has been itself a part of a former scene, more especially if the scene itself has been a vivid one, the impression produced upon the mind is of course more vivid and powerful: and if, as is highly probable, our Lord at the same time also spoke in the tone and manner (contrastedly likewise as the subject needed it), in which He addressed Peter when He first called him by His grace, then, in accordance with the laws of mind, there being so many component parts of the past scene present on this occasion, these would all naturally spread over the whole so many portions of their own felt reality; and the effect produced by these words of Christ—words which in themselves would be "spirit and life,"<sup>1</sup> thus thrice repeated, carried home, moreover, as they would be, with Divine power to Peter's heart, must have been powerful indeed!—for the whole scenes of his calling, confession, and awful fall, would thus be *contrastedly* present to his mind in power at the same time: and the tender love and wondrous grace of Christ in thus restoring and renewing him, would, to his now "grieved" and humbled spirit, be thereby seen and realized to be great indeed!

All this would no doubt tend to "establish" Peter

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<sup>1</sup> John vi. 63.

more firmly in "the belief of the truth," that "salvation" was not only "of the Lord,"<sup>1</sup> but that it was also wholly "of grace;"<sup>2</sup> and that, not only had he "righteousness" in Christ, but that "*strength*" was to be had *only* "in Him," and *from Him*, likewise: which was the chief object of the Lord in allowing the temptation, and overruling it to this end. Hence we find, that Peter in his Epistles, while confessing that there are "manifold temptations"<sup>3</sup> in the life of the Christian, nevertheless speaks of the "manifold grace of God"<sup>4</sup> to meet and overcome them: while he says, "the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen."<sup>5</sup> For this was the very way in which he himself had been restored: for it is impossible for the soul to be "settled," unless it first be "strengthened;" and it is impossible for it to be "strengthened," unless it first be "stablished." Now to be "stablished" in Christ is to know, and realize, in blessed heart-felt experience, what Christ is to us, and what we have in Him; to be "strengthened" in Christ, or, as another apostle puts it, to "be strong in the grace that is in Christ Jesus,"<sup>6</sup> or "strong in the Lord, and in the power of His might,"<sup>7</sup> is simply to "live by the faith of the Son of God,"<sup>8</sup> and to "receive" out "of His fulness"<sup>9</sup> all that we need for the life and walk of faith: while to be

<sup>1</sup> Jonah ii. 9.      <sup>2</sup> Eph. ii. 8.      <sup>3</sup> 1 Peter i. 6.      <sup>4</sup> 1 Peter iv. 10.

<sup>5</sup> 1 Peter v. 10, 11.      <sup>6</sup> 2 Tim. ii. 1.      <sup>7</sup> Eph. vi. 10.      <sup>8</sup> Gal. ii. 20.

<sup>9</sup> John i. 16; Col. i. 19; ii. 9, 10.

“settled” is to “rest” in Him,<sup>1</sup> and trust Him to carry on the work of grace in our souls. And it is written, “Thou wilt keep him in perfect peace, whose mind is stayed on Thee : because he trusteth in Thee. Trust ye in Jehovah for ever : for in *Jah-Jehovah* is *everlasting strength*.”<sup>2</sup>

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### SECTION III.

#### THE FINAL RESULTS ACHIEVED.

AND now in conclusion, I have to speak briefly upon some of the glorious results, which will be achieved by God, in His dealings with this earth, and in His over-rulings of the workings of Satan therein. Keeping in mind, then, the essential verities, referred to in Chapter iv., Sec. ii., pp. 73-75 ; which it seemed necessary for Jehovah to demonstrate to the whole Universe, in such a way that there could never again by possibility be any misapprehension or misconception of the truth, I would observe, that

I. There will ultimately be a *contrast* between the *work of the Lord* and the *work of Satan*. The two will be brought, if I may so say, side by side, to be compared. “The fining pot is for silver, and the furnace for gold : but the trier of the hearts is Jehovah.”<sup>3</sup> “Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before

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<sup>1</sup> Matt. xi. 28-30.    <sup>2</sup> Isa. xxvi. 3, 4.    <sup>3</sup> So in original, Prov. xvii. 3.

the King, and his throne shall be established in righteousness."<sup>1</sup> For the day will come, "when the Lord Jesus shall be *revealed* from heaven with His mighty angels, in flaming fire taking vengeance on them that *know not* God, and that *obey not* the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come *to be glorified in His saints, and to be admired in all them that believe, in that day.*"<sup>2</sup> And then, as a contrast, He will "*bring to light the hidden things of darkness, and make manifest the counsels of the hearts.*"<sup>3</sup>

This will be the day of the *manifestation* of the Son of God:<sup>4</sup> and it will be the day likewise of the manifestation of all the sons of God *in Him.*<sup>5</sup> "Behold," says the beloved Apostle to all his brethren in Christ Jesus, "behold, what manner of love the Father hath bestowed upon us" (*i.e.*, even now), "that we should be called sons of God" (this is because we are sons of God:<sup>6</sup> for God always calls things by their right names):<sup>7</sup> "therefore the world knoweth us not" (*i.e.*, as sons of God), "because it knew Him not" (*i.e.*, as the Son of God): "for had they known" it, "they would

<sup>1</sup> Prov. xxv. 4, 5.      <sup>2</sup> 2 Thess. i. 7-10.      <sup>3</sup> 1 Cor. iv. 5.

<sup>4</sup> Psa. l. 1-6; Dan. vii. 9-14; Zech. xiv. 4, 5; Matt. xvi. 27; xxiv. 30, 31; xxvi. 64; Acts i. 11; 1 Thes. iv. 16; Rev. i. 7; xix. 11-16.

<sup>5</sup> Matt. xiii. 43; Rom. viii. 19, 29, 30; 1 Cor. xv. 49-55; Phil. iii. 20, 21; Col. iii. 4.

<sup>6</sup> John i. 12, 13; Roman viii. 15-17; Gal. iii. 26; 2 Peter i. 4.

<sup>7</sup> Gen. i. 5; Isa. xxxii. 5, 6.

not have crucified the Lord of glory."<sup>1</sup> "Beloved, *now* are we the sons of God, and it doth not yet appear what we *shall be*: but we know that, when He shall be *manifested*," φανερωθῇ, "we shall be like Him: for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."<sup>2</sup> "When Christ, Who is our life," therefore, "shall be *manifested*," φανερωθῇ, "then shall we also be *manifested*," φανερωθήσεσθε, "*with Him in glory*."<sup>3</sup>

And then the contrast between the Lord's work, and the work of Satan, will be exhibited in all its wondrous contrariety. The Lord's work, how perfect! how inconceivably beautiful and glorious! how wondrously blessed! The innumerable multitude of saved sinners, "conceived in sin" and "shapen in iniquity,"<sup>4</sup> "transgressors from the womb,"<sup>5</sup> once "vile,"<sup>6</sup> "unclean,"<sup>7</sup> and "filthy";<sup>8</sup> now washed in the blood of Jesus, "whiter than" the driven "snow,"<sup>9</sup> clothed in the spotless righteousness of Emanuel,<sup>10</sup> Jesus in them and God in Him;<sup>11</sup> in their "glorious" resurrection bodies,<sup>12</sup> "shining forth as the sun in the Kingdom of their Father!"<sup>13</sup> Like the glittering gems on the breastplate of the High Priest, when he came out of the sanctuary on the great day of atonement to bless the people; as they flashed back the dazzling sunbeam as

<sup>1</sup> 1 Cor. ii. 8.    <sup>2</sup> 1 John iii. 1-3.    <sup>3</sup> Col. iii. 4.    <sup>4</sup> Psa. li. 5.

<sup>5</sup> Isa. xlviii. 8.    <sup>6</sup> Job xl. 4.    <sup>7</sup> Isa. vi. 5.    <sup>8</sup> Job xv. 16.

<sup>9</sup> Psa. li. 7; Isa. i. 18; Heb. ix. 13, 14; 1 John i. 7; Rev. vii. 14.

<sup>10</sup> Isa. lxi. 10; Zech. iii. 4; Rom. iii. 22.    <sup>11</sup> John xvii. 23.

<sup>12</sup> Phil. iii. 21; 1 Cor. xv. 53, 54; Jude 24.    <sup>13</sup> Matt. xiii. 43.



it struck upon their polished surfaces: so shall our Great High Priest, Jehovah Jesus, when He comes out of the true Sanctuary, "the second time," "apart," *χωρὶς*, "from sin" "unto salvation,"<sup>1</sup> be "*glorified* in His saints, and *admired* in all them that believe in *that day*."<sup>2</sup>

And *then*, when the light of God's full revealed truth shines through and through those withered things, the devil's travesties and mockeries of God's eternal truth, and all their execrable basenesses are exposed in the full blaze of God's own glory, how hideous will they then appear; how will men wonder that they could ever have been deceived by them; and how will "the truth of God" "abound through" these "*lies* unto His glory!"<sup>3</sup> How awful then, likewise, will be the exposure of *Satan's* handiwork in the sinner's soul, when thus contrasted with *the Lord's*! How hideous will *it* then appear! how hellish! how loathsome, how execrable! how essentially devilish! For if believers will then be *like Christ*; unbelievers, on the other hand, will be *like Satan himself*. And "then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."<sup>4</sup> And in *that* day the Lord shall be "*justified* in" His sayings, and shall "*overcome*" in the face of the whole universe, where He has been *falsely* "*judged*."<sup>5</sup>

<sup>1</sup> Lev. xvi; Heb. ix. 24-28.      <sup>2</sup> 2 Thess. i. 10.      <sup>3</sup> Rom. iii. 7.

<sup>4</sup> Mal. iii. 18.      <sup>5</sup> Psa. li. 4; Rom. iii. 4; Psa l. 21.

II. There will be a contrast likewise between *Satan's rule* and *the Lord's rule* over the earth. We have seen how Satan has travestied the Lord's rule in "Babylonianism" and "Jesuitism;" and that he has still further to caricature it, in the awful rule of the coming Antichrist: whose reign over the platform of the Roman earth will be marked by the most terrible despotism that the world has yet experienced; for under him will come that "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved."<sup>1</sup> He is spoken of in the Scriptures as "a cruel Lord, and a fierce King;"<sup>2</sup> as "a King of fierce countenance," who "shall destroy the mighty and the holy people;"<sup>3</sup> as "the destroyer of the Gentiles;"<sup>4</sup> as "the rod of" God's "anger, and the staff of His indignation," and as "sent" by Him "against an hypocritical nation and against the people of" His "wrath" "to take the spoil, and to take the prey, and to tread them down like the mire in the streets;"<sup>5</sup> as "smiting the people in wrath with a continual stroke," and "ruling the nations in anger:" as "making the earth to tremble," and "shaking kingdoms;" and "making the world as a wilderness, and destroying the cities thereof;"<sup>6</sup> and as "finding as a nest the riches of the people, and as one gathereth eggs that are left," "gathering all the

<sup>1</sup> Matt. xxiv. 21, 22.<sup>2</sup> Isa. xix. 4.<sup>3</sup> Dan. viii. 23, 24.<sup>4</sup> Jer. iv. 7.<sup>5</sup> Isa. x. 5, 6.<sup>6</sup> Isa. xiv. 6, 16, 17.

earth;" and against whom "there was none that moved the wing, or opened the mouth, or peeped."<sup>1</sup> Such will be the awful character of *Satanic* rule upon the earth.

But oh! how marvellous the contrast between *this* rule and the rule of *Jehovah Jesus*, when *He* comes to reign! Is it to be wondered at that the saints should pray, "Arise, O God, judge the earth: for Thou shalt inherit all nations;"<sup>2</sup> or, that when He comes they should praise Him, saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: because Thou hast taken to Thee Thy great power, and hast reigned."<sup>3</sup> For then "the whole earth" will be "at rest, and" be "quiet; they break forth into singing."<sup>4</sup> "Let the sea roar, and the fulness thereof: the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before Jehovah; for He cometh to judge the earth: *with righteousness shall He judge the world and the people with equity.*"<sup>5</sup> "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."<sup>6</sup> "Then judgment shall dwell in the wilderness, and righteousness remain on the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and

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<sup>1</sup> Isa. x. 14.

<sup>2</sup> Psa. lxxxii. 8.

<sup>3</sup> Rev. xi. 17.

<sup>4</sup> Isa. xiv. 7.

<sup>5</sup> Psa. xcvi. 7-9.

<sup>6</sup> Psa lxxii. 4, 8.

assurance for ever.”<sup>1</sup> For “His name shall endure for ever : His name shall be continued as long as the sun : and all men shall be blessed in Him : all nations shall call Him blessed.”<sup>2</sup> “And in that day shall ye say, Give ye praise to Jehovah, call upon His name, declare His doings among the people, make mention that His name is exalted. Praise ye Jehovah ; for He hath done excellent things : this is known in all the earth.”<sup>3</sup> “And blessed be His glorious name for ever ; and let the whole earth be filled with His glory : Amen, and Amen.”<sup>4</sup>

III.—There will be a contrast also between *law and lawlessness*—between the *holy will of God* and the *unholy will of Satan* ; as well as between those whose wills have been brought into subjection to the will of God, and those whose depraved wills have been subjected to Satan : and this will be the most awful contrast of all.

We have seen that it was necessary for the glory of the Triune Jehovah, and for the eternal blessedness of the unfallen and the redeemed, that the Divine Being should be clearly revealed ; and that sin, or opposition to His blessed will, should likewise be distinctly manifested in all its hideous hellishness and deformity. The entrance of sin, therefore, into God’s fair creation involved no failure in the divine purposes : for all was foreseen, and the Divine remedy predetermined upon

<sup>1</sup> Isa. xxxii. 16, 17.

<sup>2</sup> Psa. lxxii. 17.

<sup>3</sup> Isa. xii. 4, 5.

<sup>4</sup> Psa. lxxii. 19.

from everlasting. The dread evil was permitted for a higher end and good. Paul says that it is through God's dealings with "the Church," "according to the eternal purpose which He purposed in Christ Jesus our Lord," that there is to be made "known" to "the principalities and powers in heavenly places" "the *manifold wisdom* of God."<sup>1</sup> And when that purpose has been fully answered, what a wondrous revelation will there be! How fearfully will then be manifested to the whole universe the dreadful nature of sin! How inconceivably awful will then appear an inconformity of will to the ever blessed will of God! How clearly will it *then* be demonstrated that the *alone will* of God is, and ever must of necessity be, the only true, holy, perfect, wise and ever-blessed will! And how will it shew the fearful and terrible consequences that must inevitably result from even the least conceivable degree of departure from it! Was the germ of all sin once contained in that one thought of pride, that sprang up in the breast of a mighty angel;<sup>2</sup> and has it swelled and grown to this? And can the highest effort of the highest fallen intellect result only in a miserable perversion of God's immutable and eternal truth? Can it only issue in such hideous blasphemies and hellish mockeries, as the devil's travesties—"Babylonianism," "Jesuitism," and "Antichristianism"? Is *this* the end of that boasted saying, "your eyes shall be *opened*, and ye shall be *as gods*, knowing *good AND EVIL*?"<sup>3</sup> Yes,

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<sup>1</sup> Eph. iii. 10, 11.

<sup>2</sup> 1 Tim. iii. 6; 1 John iii. 8.

<sup>3</sup> Gen. iii. 5.



and when the Lord Jesus Christ scatters down confusion upon the adversary like ashes; when He “casts abominable filth”<sup>1</sup> upon his work, in the sight of “all the holy angels;”<sup>2</sup> when his subtle schemes are blasted, his cunning handiwork destroyed, his tangled web unwoven,<sup>3</sup> his building levelled with the dust, and all his devilish projects shivered to atoms; when his cruel reign on earth has come to an end, and he himself is “laid hold of,”<sup>4</sup> and plunged down deep into the burning wrath of God for ever:<sup>5</sup> and *all the unholy wills*, which were *once combined as one* to support him in his kingdom of darkness, are *let loose upon one another*, when all the lost are finally, and for ever, “shut up in the abyss:” *then* will be manifested indeed what sin, lawlessness, or inconformity to the ever-blessed will of God, *truly is!*

And oh, the sweet and blessed contrast in the holy will of God: which was exemplified to perfection, as we have seen, only in our blessed Lord and Saviour, Jesus Christ Himself: Whose “*delight*” was “to do” God’s “will,”<sup>6</sup> Who “*came to do*” it,<sup>7</sup> as the Surety, Head, and Representative of all His believing people;<sup>8</sup> and Who “became obedient unto death, even the death of the cross:”<sup>9</sup> “by the which will we are sanctified through the offering of the body of Jesus Christ once

<sup>1</sup> Nah. iii. 6.<sup>2</sup> Matt. xxv. 31.<sup>3</sup> 1 John iii. 8. The Greek word here for “destroy” might, as we have seen, be rendered freely, “undo.”<sup>4</sup> Rev. xx. 2.<sup>5</sup> Rev. xx. 10.<sup>6</sup> Psa. xl. 8.<sup>7</sup> Heb. x. 9.<sup>8</sup> Rom. v. 19.<sup>9</sup> Phil. ii. 8.

for all." "For by one offering He hath perfected for ever them that are sanctified."<sup>1</sup> For that infinitely blessed One, not only "gave Himself for our sins, that He might deliver us from this present evil age," *αἰῶνος*, "according to the will of God, even our Father:"<sup>2</sup> but He also "gave Himself for us, that He might redeem us *from all lawlessness*," *ἀνομίας*, "and purify" us "unto Himself" as "a peculiar people, zealous of good works."<sup>3</sup> And when we "cast" our "crowns before the throne," and cry, "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and *for Thy pleasure* they are and were created;"<sup>4</sup> it will not be in recognition of the Divine Sovereignty alone, that we shall thus adore Him; but as those likewise, who having once felt the dreadful thralldom, and having fully realized the awful nature, of an opposing will to God, have now the sweet and holy consciousness that we have found our only loving resting-place in a perfect and eternal submission of our whole being to the ever-blessed will of God! For as Archbishop Leighton truly observes, "*vainglory*" is "that most venomous worm of all goodness:" for "from *self-love* and *self-will* spring *all sin* and *all pain*!"

IV. Lastly, there will be a striking contrast exhibited between *man's failures*, even when assisted by Divine grace, and *the infinite perfection of the Lord's own work*. And this will be found to be true, both with respect to

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<sup>1</sup> Heb. x. 10, 14.    <sup>2</sup> Gal. i. 4.    <sup>3</sup> Tit. ii. 14.    <sup>4</sup> Rev. iv. 10, 11.

Israel, as well as the Christian Church: while God's dealings with both, and the results achieved in each case, will be found to be perfect.

1. Israel. Without going into detail, which space would not permit, I would simply point out, that when God "brought" this "vine out of Egypt," and "cast out the heathen, and planted it" in Canaan,<sup>1</sup> He "planted it with the *choicest* vine;"<sup>2</sup> "a *noble* vine, wholly a right seed:"<sup>3</sup> and had Israel "hearkened to the commandments," of Jehovah, "then had thy peace," said He, "been as a river, and thy righteousness as the waves of the sea."<sup>4</sup> But alas! "they rebelled against the words of God, and condemned the counsel of the Most High."<sup>5</sup> And so they "turned into the *degenerate plant* of a strange vine unto" Him:<sup>6</sup> and when "He looked that it should bring forth grapes, it brought forth *wild* grapes:"<sup>7</sup> and "Israel" became "an *empty* vine, bringing forth fruit unto himself:"<sup>8</sup> until at last it will have to be said of them, "their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are *bitter*: their wine is the *poison* of dragons, and the *cruel venom* of asps."<sup>9</sup> Nevertheless as God has said, "This people have I formed for Myself; they *shall* shew forth My praise:"<sup>10</sup> so shall it be. In token, therefore, of the fulfilment of this promise, God has had, and He will continue to have, "a remnant according to the election of grace"

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<sup>1</sup> Psa. lxxx. 8.

<sup>2</sup> Isa. v. 2.

<sup>3</sup> Jer. ii. 21.

<sup>4</sup> Isa. xlviii. 17, 18.

<sup>5</sup> Psa. cvii. 11.

<sup>6</sup> Jer. ii. 21.

<sup>7</sup> Isa. v. 2.

<sup>8</sup> Hos. x. i.

<sup>9</sup> Deut. xxxii. 32, 33.

<sup>10</sup> Isa. xliii. 21.

out of Israel all through the dispensations: and when Israel, as a nation, becomes truly humbled, and sorrowfully confesses that their "transgressions are multiplied before" Jehovah, and their "sins testify against" them;<sup>1</sup> and that they "have as it were brought forth wind," and "*have not wrought any deliverance in the earth*:"<sup>2</sup> then, as we have seen, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and *fill the face of the world with fruit*."<sup>3</sup> And the remnant of Jacob shall be in the midst of many people *as a dew from Jehovah*, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."<sup>4</sup> "Thy people also," says He, "shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified."<sup>5</sup>

2. The Christian Church. When the Lord Jesus Christ "came and spake unto" His disciples, "saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations:" "and, lo, I am with you alway, even unto the end of the age;"<sup>6</sup> and when they "received power after that the Holy Ghost" had "come upon" them to be "witnesses unto" Him "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth";<sup>7</sup> there was conferred by Him, through them, as its heads, and then representatives, upon the Church at large, a mighty authority and power to witness for Him in the world. And indeed

<sup>1</sup> Isa. lix. 12.<sup>2</sup> Isa. xxvi. 18.<sup>3</sup> Isa. xxvii. 6.<sup>4</sup> Micah v. 7.<sup>5</sup> Isa. lx. 21.<sup>6</sup> Matt. xxviii. 18-20.<sup>7</sup> Acts i. 8.

the infant Church of Jerusalem, at its first setting out, claimed by faith, and therefore received, and exhibited to the world, much of this living power: for we are told that “they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles’ feet; and distribution was made unto every man according as he had need.”<sup>1</sup> Nevertheless, this pleasing prospect was soon changed: for we read again that not long afterwards, “when the *number* of the *disciples* was *multiplied*, there arose a *murmuring*” amongst them;<sup>2</sup> and after the destruction of Jerusalem, we hear no more of the Jerusalem Church, *as such*.

It was the same *likewise* with the Gentile Churches: for taking Rome, as the most important and prominent of them, we are told, at first, that the “faith” of the Romans was so strong and vigorous, and the fruits of it were so marked, that it was “spoken of throughout the whole world:”<sup>3</sup> and yet Rome is now the seat of one of the devil’s travesties of God’s truth; and claims

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<sup>1</sup> Acts iv. 31-35.<sup>2</sup> Acts vi. 1.<sup>3</sup> Rom. i. 8.



to be "The mother and mistress of all Churches": and, therefore, to her was addressed, the words of doom to the Gentile Churches generally, in consequence of their apostacy from God: "Boast not against the branches But if thou boast, *thou* bearest *not* the root, but the root thee." "Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee goodness, if thou continue in His goodness: *otherwise thou also shalt be cut off*"<sup>1</sup>—which we know will be the doom of *all* the Gentile Churches.

Nevertheless God has had, and He will continue to have, "a remnant according to the election of grace,"<sup>2</sup> also, out of all the Gentile Churches, as well as out of Israel: for we have seen that His "first" visitation of them, was "to take out of them a people for His Name."<sup>3</sup> And although this people have often been but a sorry lot, like those who "gathered themselves unto" David, "to the Cave Adullam";<sup>4</sup> and they have been "made as the filth of the earth, and the off-scouring of all things":<sup>5</sup> yet when they shall all be "gathered together" at "the coming of our Lord Jesus Christ,"<sup>6</sup> they will be seen to be a different body then! Nay, notwithstanding all the opposition of the devil, the world, or the flesh to the work of the Holy Ghost in the hearts of saved sinners; notwithstanding all the

<sup>1</sup> Rom. xi. 18, 20-22.<sup>2</sup> Rom. xi. 5.<sup>3</sup> Acts xv. 14.<sup>4</sup> 1 Sam. 22, 1, 2.<sup>5</sup> 1 Cor. iv. 13.<sup>6</sup> 2 Thess. ii. 1.

sins, and falls, and backslidings of the people of God; notwithstanding all the heaps of "wood, hay," or "stubble," which millions upon millions of individual believers may have piled up upon "the foundation" itself; notwithstanding all the "losses" by "fire," that such individual believers may have "suffered"<sup>1</sup> in consequence: the "building of God" itself when completed, will be "*perfect*," not only as a whole, but in every individual part of it likewise. For although some believers will have a higher position in the kingdom than others<sup>2</sup>—"for one star differeth from another star in glory";<sup>3</sup> some "vessels of mercy"<sup>4</sup> will be of larger capacity than others; some "members of the body" will be nearer to "the Head" than others: yet every star will be perfect in itself; every vessel will be "filled," and can, therefore, hold no more; every member of the body will have its perfect office in the body, and will derive its nourishment from the Head; and all the members of the body will, therefore, "rejoice" together: neither can there, nor ever will there be, any "schism in the body."<sup>5</sup> For it is, as we have seen, the purpose of God that every believer shall be "conformed to the image of" His Son:<sup>6</sup> and that purpose, therefore, must and shall be accomplished: and so we have read that, "when He shall be manifested, we shall be *like Him*, because we shall see Him as He is."<sup>7</sup> And if each

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<sup>1</sup> 1 Cor. iii. 12-15.

<sup>2</sup> Matt. xix. 28; 2 Tim. iv. 7, 8; 1 Pet. v. 4; Dan. xii. 3; 2 John 8.

<sup>3</sup> 1 Cor. xv. 41, 42.

<sup>4</sup> Rom. ix. 23.

<sup>5</sup> 1 Cor. xii. 12-27.

<sup>6</sup> Rom. viii. 29.

<sup>7</sup> 1 John iii. 2.

individual believer be thus perfect, the whole collective body of believers must be perfect likewise; and will together form one perfect body, which He, our glorious Head in heaven, will then “present to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” before Him for ever.<sup>1</sup>

V. So that the final result will be, that Satan’s sin against, and opposition to, the Christ of God, and all his devilish projects and workings against His mystical body, will not only have been overruled by the Lord for the perfecting of that body itself, and the “fashioning” of “the body of our humiliation,” “like unto His” own “glorious body”;<sup>2</sup> but that they will have issued also in the peopling of that heaven, from which Satan himself fell, with innumerable millions of glorious beings, not only made *in the very image of the Christ of God*, but indwelt in, also, of God Himself—“that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be *one in Us*”<sup>3</sup>—to take the places of Satan and his hosts: while these will be “shut up” “in the abyss,” and consigned for ever to “the lake of fire,” which was “prepared for the devil and his angels.”<sup>4</sup>

And thus will there have been manifested to the whole universe, the falsehood of that lying slander of Satan, first uttered by him as “the devil,” against the Christ of God; while the bringing of light out of such darkness,<sup>5</sup> order out of such confusion and chaos,<sup>6</sup> purity

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<sup>1</sup> Eph. v. 27.

<sup>2</sup> Phil. iii. 21.

<sup>3</sup> John xvii. 21.

<sup>4</sup> Matt. xxv. 41.

<sup>5</sup> 2 Cor. iv. 6.

<sup>6</sup> 1 Cor. xiv. 33.

out of such filth,<sup>1</sup> and such a glorious "vessel for the finer"<sup>2</sup> out of such a seething mass of corruption, there will likewise have been fully demonstrated, to the unutterable confusion of all adversaries, the infinite fitness of "the man Christ Jesus,"<sup>3</sup> to stand at the head of Creation, and His infinite capacity to rule, as well as to "judge the world,"<sup>4</sup> "to the praise of the glory" of the Triune God, Father, Son and Holy Ghost for ever. "For He must reign till He hath put all enemies under His feet." "And *when* all things shall be subdued unto Him *then* shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."<sup>5</sup>

And are we not hereby constrained on a review of the whole subject to cry out with the Apostle, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His Counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him," as their source and fountain, "and through Him," as their sustainer and preserver, "and to Him" as their end and issue, "are all things: to whom be glory for ever. Amen."<sup>6</sup>

<sup>1</sup> Ezek. xxxvi. 25; Isa. iv. 4.

<sup>2</sup> Prov. xxv. 4.

<sup>3</sup> 1 Tim. ii. 5.

<sup>4</sup> John v. 22, 23, 26, 27; Acts x. 42; xvii. 31; Rom. ii. 16; 2 Cor. v. 10; Psal. l. 4-6.

<sup>5</sup> 1 Cor. xv. 25, 28.

<sup>6</sup> Rom. xi. 33-36.

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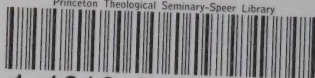
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